

A
Sovereign Remedy for
all kinds of

GRIEF.

With a Narrative of sundry
Remarkable Passages concerning
Mr. John Langham, Son of *Sir James
Langham* Knight and Baronet.

The Thlrd Edition.

To which are added Directions about pre-
paring for

DEATH.

By *Tho. Burroughs* B. D. *⌞*

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Sign of the Three Pigeons in St.
Pauls Church-yard, 1673.

To his ever Honoured
and Worthy Friend Sir
James Langham Knight and
Baronet.

SIR,

It is not improbable, that some,
who think they know you, as soon
as they observe your Name prefixt
will presently imagin, it is (without
doubt) some very neat Elegant
peice, that I adventure to put into
Your Hand. But I, who may be pre-
sum'd to know you better then they
(there being hardly any now a live,
that have known you longer) have
some reason to be confident, that
Sound and wholsom Doctrine (I
mean such as the Apostle call's so,
and such as, I trust, you shall find
here in plain, and Expressive lan-
guage) will not be disrelished by you,
though the Trimmings of Rhetorick
be wanting. The ensuing Meditati-
ons (such as they are) were first
Preach'd and then Printed, at your
desire, and the desires of other wor-
thy friends of mine, and near Rela-
tions of yours, who, getting the start
of me, have, since that time, put off

The Epistle Dedicatory.

Mortality. I here, present you with them again, the Third time, at the importunity of some who tell me, they have been usefull to many (and may be to more still) for the directing, and Comforting of them under very heave-
vie & sore afflictions. As for the Narrative, concerning your Son (now in Heaven) that it hath not been judged unprofitable, I am induced to believe, because I find it transcribed hence, and Printed Verbatim, by others, for the Example, and Imitation of younger Ones.

But a long Epistle doth not suit so well, with a short Book. I shall therefore conclude this Address, with my Thank-ful Acknowledgment of your many Favours, and with my Hearty Prayers (which I make daily) that the God of Heaven will be pleased to multiply His Mercies upon you, and upon those so nearly Related to you, His distinguishing Mercies especially; and that he will take Delight to Honour You All, by using You as Blessed Instruments of His Honour; in Whom I am,
Sr. Your Humble, and very much
Obliged Servant. Tho. Burroughes.
16 MAG 61 Psalm



Psalm 39 9

*I was dumb, I opened not my
mouth, because thou didst it.*

AS touching the Author, and
Pen-man of this Psalm, there
is no Christian that makes
question. But if I were asked, at
what time, and upon what particu-
lar occasion, it was written, I could
not so easily give an answer. Nor
is it much material to our purpose.
This is enough, and may certainly
be gathered from the context, that
the Psalm relates to some very sore,
and heart-piercing afflictions under
which the Prophet groan'd. It may
be it was the rebellion of (that un-
gracious Son of his) *Absalom* :
some passages in the Psalm seem to
look that way. Haply it might
be some other cross : for he was a
man of sorrows, and acquainted with
griefs of all kinds, like as the Lord
Jesus, of whom he was an eminent

Isa. 53.
3.

Type. What ever it was ailed him, 'tis sure, it was such an affliction as he thought would have killed him, such an one, that if God should not speedily put an end to his misery, he made no other account, but that his misery would quickly make an end of him. This may be collected from *ver. 4. and 13.* It was such an one, that the grief and sorrow it had caused, *did eat, and consumed him like a moth, ver. 14.* There was such a tempest of passion raised in his soul, by reason of his present afflictions, that his faith and patience were put to it to the uttermost, and all the grace he had was but little enough to keep him from dashing, and being split upon the rocks. In this sad case, what it was relieved, and eased his soul; what it was quieted, and stilled the tempest, is more worth our inquiry; and herein, the Holy Ghost was pleased not to leave us at a loss, but hath ordered that it should be recorded, for the good of all the sons and daughters of affliction, to the worlds end, that they may learn what they have to do when they are

are (a) afflicted and tossed with tempests, when their hearts are upon any sad occasion, (b) cast down and disquieted within them. And to that end God hath commanded this holy man, in the words of my Text, to tell you;

1. What a strange ture was wrought upon him.

2. What the remedy was he used for that purpose. The first in these words; *I was dumb*, I opened not my mouth: the second in these; *because thou didst it*. The tempest that was in his soul ceaseth, and there is a calm; and it was his faith presenting God unto his soul, from whose hand the affliction came, that made all hush'd and quiet.

I shall explain the Text, in the handling of the several Doctrines.

I will not stand gathering all the precious fruits (that otherwise I might) which grow upon this Tree of Paradise; all the Doctrines which this Text would afford; I shall therefore collect but three.

That nothing in the World is

(a) Esa.

34. 11.

(b) Psal.

42. 5.

2. 10. 11.

Augusti-

nus legit;

[quia tu

fecisti me]

ac proinde

erravit in

hujus loci

interpreta-

tione.

more sure, then that all the evils of affliction which befall us, come from the *band* of God.

Doct. 2. That nothing doth better become us, when God lays his hand upon us, than to be *dumb*, and not to open our mouths.

Doct. 3. That nothing is more effectual to make us *dumb* under Gods correcting hand, than this very consideration, that it is Gods hand from which our afflictions come.

For the first, This is a thing we may resolve upon, when any evil of affliction betides us, *'Tis Gods doing.* Let the instruments and second causes be who, and what they will, this is certain, *Gods hand is in all.*

I am not, at present, any whit concerned to meddle with the point of Gods providence, in or about the evil of sin, and therefore shall pass it by. Our business is about the hand that God hath in the evils of affliction and misery, (strictly so called) and those only which light upon the sons and daughters of men in this life: such as be pains, diseases, losses and crosses in estates, and

and children, death of friends, and dear relations, with all others of the like nature, which are many more than can easily be numbred, I deal not now with the meritorious cause of mens sufferings in these kinds, which cannot be denied to be sin. 'Tis the author from whence they come, and by whom they are inflicted, that I am to speak of; And we may be bold to say, 'Tis God. I know Physicians will tell us; that this and that is the cause of such and such a disease; and there are few other disasters and calamities befall men, but haply causes (with ease) may be assigned of them, and we may say it was long of this thing, and that, else all had been well. But when all this is said, God is the cause of causes, and there is none of these things happen to any,

but there is an hand of Divine providence, which orders and disposeth them; God doth all, for;

1. He singlet out the (a) person that is to suffer.

2. He appointeth what the (b) affliction shall be.

3. He setteth down the (c) time when.

A 5

4. He

(1) Job: 1.

8. Lam. 3.

12. (b) Job.

1. 12. (c) Psa.

31. 15. Esa. 16.

14. Job. 7. 36.

- (d) Gen. 15. 13. Rev. 2. 10. (e) Mat. 26. 55. (f) Job. 1. 12. and 2. 6. (g) Psa. 98. 50. He weigheth a pa h to his anger. (h) Ioh. 19. 17. (i) Esa. 9. 13. (k) Mat. 10. 29.
4. He determineth (d) how long.
 5. He assigneth the (e) place where.
 6. He prescrib (f) the manner how.
 7. He (g) weighs the measure, how much.
 8. He orders (h) all second causes and means.
 9. He (i) layes the affliction on.
 10. He governs and guides every (k) contingency.

None of these things come to pass at an adventure, or by chance, nor are second causes so left to themselves, but that God doth supervise, and act, and order all in all. To instance in the case of sickness, it is Gods doing that *this disease*, finds out *this person*, just at *this time*, in *this very place*, holds him *so long*, handles him *thus and thus*, that he is now *better*, and now *worse*, and that at last, he either recovers, or dies. There is nothing of fortune or meer chance in any of these things. And it is so in all other afflictions. Afflictions in the
 Scrip-

Scripture are compared to (1) ^{Psalm 91.} arrows, but they are not like ^{Lam 3.} that, ^{12. 31 K.} (2) which I know not who, ^{22. 24.} shot at, he could not tell whom, and hit him he could not tell where, and hurt him he knew not how much, or how little, but did all at a venture. No! these arrowes are shot by an *Almighty hand*, guided to their mark by an *unerring wisdom*, according to a will that is *righteousness and holiness* it self.

If you demand how this may be proved, I shall evidence it by two sorts of Testimonies.

1. the Testimony of the best, and The ^{r.} most holy persons that ye read of in ^{Testimony of} Scripture. Let the *Sabeans* and ^{the god of} *Chaldeans* plunder *Job* of his estate, let the Devil himself raise a wind to blow down the house upon his childrens heads, and slay them all; *Job* will tell you, (1) It was ^{Job 1.} God from whom he had received so much good, that now sent upon him all this evil; It was God, who first gave him that estate, that now took it away again. It was God who had given him those children, that did now bereave him of them.

them; *God hath given, God hath
 taken, blessed be the name of the
 Lord.* Let Shimei come out, and
 throw stones at David as he passeth
 along, let him curse and spit ven-
 ome at him, according to his plea-
 sure; the holy man looks upward,
 and both sees, and owns Gods
 hand in this, (o) *God hath bidden*
 him curse David. Let wicked per-
 sons rage and persecute, as if they
 thought not only their (p) *tongues*,
 but their hands were their own, to
 do what they list, without any Lord
 over them; the Prophet (for all
 that) looks upon them, but as a
 (q) *sword in the hand of God*,
 over-ruled and ordered by him. And
 as to the business of diseases, hear
 what he saith, Whom our blessed
 Saviour commends for a faith that
 was greater than any he found in
 Israel: They come and goe, seize
 upon a person, and depart from
 him, just as God gives them Com-
 mission to goe or come; (r) *When*
he saith Go, they go, when he saith
Come, they come; what he com-
mands, that they do.

2. But what need we any fur-
 ther

ther witnesses of this truth. Hear what God himself saith to this point; and that not once or twice, but often, not obscurely, and in

^{2.} The testi-
mony of
God him-
self.

parables, but plainly and expressly. I shall quote you but two or three Texts, and your selves, if you mind them, may meet with many scores of them in your reading.

(f) *I form the light, and create darknes, I make peace, and create evil, I the Lord do all these things.* What can be more clear?

(Esa. 45.
7.)

Harken again, (r) *This people turns not to him that smites them.*

(Esa. 9.
13.)

Who is that? the next words tell you, *Neither do they seek the Lord of Hosts.* Harken once more, (u)

Amos 3.

Shall there be evil in the City, and the Lord hath not done it? As if he

6.

should say, It is not possible there should. And there is the same reason for the Countrey too. There

is no evil at all (that is of affliction) ether in the City or Countrey, but

ye see God owneth it as his doing; and if he own it as his doing, we

may boldly say it is so. And to speak to the point of diseases; Hence it is

that God (w) threatneth to send sick-

sick-

Deut. 28. 21, 22. & 7. 15. sicknesses and promiseth to remove them, according as he shall be pleased or displeased with a people, to shew that his hand doth all these things: And the truth is, he that denieth him this providence, doth in effect, deny him to be God.

To clear this point a little (for I intend not to dwell upon it) and to prevent some objections which our carnal and foolish hearts will be making against it, take these three Rules.

Rule 1. 1. That which is hard for us to do, yea more, that which is impossible for us to conceive how it should be done, is easie for God to effect. We are apt to think, how can this be? That so many thousand things, so various all the world over shall be governed and ordered by a providence? But alas! What is the World and all that is

(x) *Esa.* 40. 15. in it unto God? (x) Behold the nations are as the drop of a bucket, and are counted as the small dust of

(y) *ver.* balance, behold he takes up the Isles as a very little thing. (y) All nations before him are as nothing, and are counted to him less than

nothing. (x) He meafureth the waters in the hollow of his hand, and meafureth heaven with a span. What toil, or labour, what difficulty then can there be to him, in the ordering of all these things? Know, (O man!) it is infinitely easier for the great God to govern the World, and all things in it, (though there be so many Myriads of creatures,) than it is for the wisest among men, to order and govern the several affairs of a small family, that consists but of three or four persons.

2. That things fall out otherwise than we think they should, or good men could wish, is no argument to prove they are not ordered by God. That afflictions light upon such, as we conceive were fittest of all others to be spared, will not prove they come not from Gods hand. We think it pity, such a tender bud should so quickly be nipt by death, we think it might have been better, if he had been suffered to grow still. What a deal of service might he (in time) have done for God? What an instru-

ment

ment might he have been of Gods glory? But who made your thoughts, the rules that God must go by in the waies of his providence? Must things either be ordered as we judge fit, or else will we deny or doubt of Gods having any hand in them? I confess some of the Heathens have, upon this account, deified Fortune, and attributed the Government of things under the Sun to that blind Goddess of their own setting up. But this is to take too much upon us with a witness: this is no less than damnable presumption, for us to prescribe God those rules, which if he will not go by, and be tied to, we will not own and acknowledge his providence in the World any longer. (a) *Elai.* *thoughts are not our thoughts, neither are our ways his ways.* For as the heavens are higher than the earth, so are his ways higher than our ways, and his thoughts than our thoughts.

Vitt ix
causa Deo
placuit, sed
vitta Cato.
ni.

Carneades,
said it was
the misery
of *Athens,*
that what
wise men
debated,
fools judg-
ed of.

(a) *Elai.*
55. 8, 9.

Rule 3.

Though many things seem to come to pass by meer chance, it doth but seem so, for there is no such thing. There is a secret un-
seen

seen hand of providence; that ordereth every motion and event, even those which are most casual. That instance, which I hint to as before, is very remarkable, among many. God had, by *Micah*, told *Abab*, before he went to *Ramoth Gilead*, what he must trust to, (c) *If thou come again in safety* (saith the man of God) *I am a Prophet*: But how was his death effected? (d) *A certain man drew a bow at a venture*, and an invisible hand of providence guides the arrow to the right man, and directs it to hit the right place just between the joints of his arms, so there to give him his death wound. The Scripture (I deny not) doth sometimes speak of chance. (e) *Time and chance happeneth to all*: and (f) *By chance* (saith our Saviour) *there came down a certain Priest that way*. But that is according to us, and so far as we are able to discern, while we look upon second causes: for when we are at a loss (as very oft we are) and know not whence such or such a thing is, we use to say, it happens.

(b) Exo.

21. 13.

compare

Deut. 19.

Micah.

(d) 1 Kin.

22. 28.

(e) Verse

34.

(e) Ecc.

9. 11.

(f) Luk.

10. 31.

pens by chance; and in a sense we may do so. But all this while, there is no such thing as ~~ever~~ *chance*. *Meer chance*; I call that when things come to pass, not only in such a way, of which we are able to give no account, and by such means we are not aware of, but in such a way also, that God hath nothing, by his providence to do in the ordering or disposing of them. This to think is blasphemous. For still in the most casual events, and greatest contingencies, there is an invisible hand of the infinitely wise God, that linketh one thing to another, though in such a way as we know not (nor is it fit we should know) how.

Use.

A word only of application, and I pass to the next Doctrine. Let no man then say, when any affliction lights upon either him or his; This came by chance, it was my hard hap, or my bad fortune. The Apostle

2 Jam. 1.
12, 13.

tells us, (2.) *When a man is tempted, he must not say, he is tempted of God: But when a man is afflicted, he may safely say, yea he ought to say, 'Tis God afflicts him.*

The

The blind and Heathenish *Philistines* (indeed) when they smarted under Gods judgements, fancied it might be, (*h*) only some chance, *1 Sam.* had happened unto them, and there *6. 9.* was an end: But as for us we have been taught to know God better then so, and therefore ought to entertain no such Paganish conceits. It is our duty to see and acknowledge Gods hand in all the blows that light upon us, and to turn (*i*) to him that strikes us. *Esai. 54. 13.*

We proceed to the second Doctrine, viz.

That, nothing doth become us better, when God layes his hand upon us, than to be dumb, and to take heed we open not our mouths. God (ye see,) hath here set before us, the Prophet for a pattern, that of him we may learn how to carry our selves under our sufferings. *Psalm 138. 1.*

We shall enquire what kind of dumbness and silence, this of the Psalmist was, which he is commended for, and which would so well becom us when we smart under the Rod of God, and then the Doctrine will.

will be, in a great measure, evident by its own light.

We shall proceed in our enquiry: 1. Negatively, to prevent mistakes, 2. Positively, and shew you what it doth import,

First, Negatively (to pass by this, that it is not to be supposed, that it was any dumbness in the proper and literal sense.)

I.
What is
not meant
by this
dumbness.

h Ver. 8.

l Verse
10, 11.

m Plal.
21. 1, 2.

I. This dumbness doth not import any such thing, as if the Prophet had been brought to that pass, that he had nothing to say to God, by way of prayer, and supplication. He was not so dumb, but that he could pray and cry too, (h) Deliver me (saith he) from all my transgressions, and make me not the reproach of the foolish. And again, (l) Remove thy stroke away from me. Hear my prayer, O Lord! give ear unto my cry, hold not thy peace at my tears. And so, (m) at another time, when he was dumb, and opened his mouth as little as now, ye shall yet read of his crying in the day time; and in the night season also yea, it is expressly said, he roared, and was not

not silent. Nay in this case we are commanded to pray and cry (on this fashion) and not to spare. (n) *Is any man afflicted* saith the Apo-¹ Iam, 5: *stle* let him pray. And O Israel¹ (saith the Prophet) (o) return¹ Hos, 4: *unto the Lord thy God, for thou* ^{1, 2.} *hast sinned by thine iniquities: Take away all iniquity, and receive us graciously.*

2. Nor was he so dumb, as that he could not frame to the confession and bewailing of his sins. 'Tis true the Prophet was once troubled with such a dumb spirit, that he could not (for a while) be brought ingeniously to acknowledge what he had done amiss: But this was a sentence, that did neither tend to please God, nor conduce any whit to his own ease and comfort. (p) ^{Pray, 33.} *When he kept silence, (thus) his* ^{3.} *bones waxed old through his roaring all the day long.* So that he was forced to confess all, and to keep the Devils counsel no longer, he (q) *confessed his sin to God, and did not hide his iniquity, and then found ease.* Yea, whereas the Holy Ghost directs us, when God afflicts

1 Lam. 3. afflicts us, (1) to sit alone, and to
 28, 29. keep silence; to put our mouths in
 the dust; that is, (in the Psalmists
 phrase) to be dumb (for all comes
 to one) he commands us also, (2)
 to search and try our ways, to lift
 up our hearts and hands to heaven
 3 Ver. 40. and cry; we have transgressed, we
 41, 42. have rebelled.

3. Nor was it a dumbness of stu-
 pidity and senselessness. It doth not
 imply any such thing, as it by
 degrees he grew to that pass, he
 cared not for, or made no matter
 of his affliction; but set (as the
 Proverb is) an hard heart, against
 his hard hap. No, he did (for all
 his silence) make his moan to God,
 and as he smarted, so he did lament
 under the sense of His afflicting
 hand. Hear how bitterly this
 dumb man complains in this very
 Psalm, (1) Remove thy stroke a-
 way from me, I am consumed with
 the blow of thy hand. When thou
 with rebukes dost correct man for
 iniquity, thou makest his beauty to
 consume as a moth. Read the Psalm
 38. also, and ye shall have him in
 the same tune again.

1 Ver. 11,
 12.

4. Neither was he so dumb, as not to answer Gods voice in the Rod that was upon him. God hath many wayes whereby he speaks to man, one of them is by his Rod: So the Prophet tells you (*n*) *The Lords voice cryeth to the City -- heare ye the rod, and who hath appointed it.* 'Tis fullness and stubbornness, 'tis signa man is possessed with a Dumb Devil indeed, that will not return an answer when God speaks to him, so far it is from being any commendable silence.

*" Micah.
6. 9.*

5. Much less (*lastly*) was he dumb and kept silence in any such sort as they did of whom *Amos* speaks (according as some expound the place) that in their misery took up a resolution to mention the name of God no more, in whom they had gloried formerly. (*w*) *Hold thy peace, for we may not make mention of the name of the Lord; Talk no more of Religion, and of Gods service. Some make these to be the words of forlorn and desperate wretches that regarded not God at all, nor would once make mention of his name, though at the last*

*Gualter in
loc. ut &
Mercerus.
Amos
6. 10.*

*Large
Annotat.*

gasp

x^t ob. 21. 16. gasp, but rather shunned it as ominous. (x.) *The counsel of such wicked wretches was far from our Prophet: he still professeth his hope in God, and resolves he would not be driven away from God, for all this that had befallen him, for (y) Now Lord (saith he) what wait I for? my hope is even in thee.*

2.
What is meant by this dumbness.

Secondly, Affirmatively, How then is this dumbness to be understood? and what doth it import? That I shall shew you in the next place. But this I must first premise in the general, that the silence in the Text is not of the voice and tongue alone, but of the heart and soul also. For though men hear only those words which comes out of our lips, yet with God, even the most retired thoughts and motions of our souls do go for words, and he takes cognizance and knowledge of them. If (x) *the fool do but say any thing in his heart, God hears it, and can charge him with it.* The Prophets heart and tongue were both dumb (& so must ours in the like case) and that in five respects.

x Psal. 14
1.

He was dumb so as neither to
 complain of, nor quarrel with Gods
 providence, nor to entertain any
 hard thoughts against him; com-
 plain to God he did; but against
 him he durst not. *Mourn* under
 Gods hand he did; and knew he
 might; but to *murmure* he knew
 was sinfull and dangerous, and
 therefore as to that was dumb. No
 doubt he had sinful risings and mo-
 tions in his heart (who doth not feel
 them?) but by prayer and medita-
 tion he did endeavour to quell and
 stifle them, as fast as they bubbled
 up. When the waves of the sea leave
 rolling, and tempest ceaseth, the
 sea is said to be (a) *silent and dumb*.
 Now our hearts are by nature like
 the (b) *raging sea when it cannot*
 rest (Gods own people find it too
 much so with them, through the
 imperfection of their sanctification)
casting up mire and dirt. Ah, what
 tempests and storms are often rai-
 sed in our spirits by that passion, and
 pride, and selfe love, and impa-
 tience, and discontent, which the
 best are not perfectly freed from?
 Now what doth the Psalmist do in
 this

a Mat. 4.

39.

Στασις,

πρὸς ἑαυτὸν.

b Esa. 57.

20.

this case? He saith to his heart (en-
 abled by the grace that was in him) as
 Christ did unto the sea, *Peace, be
 dumb*, and thereupon a calm fol-
 lowed. *Job* is commended by the
 Holy Ghost for this dumbness, (a)
 Job 1. In all this he sinned not, nor charg-
 ed God foolishly. We think we have
 a great deal to say against what God
 doth, and we could hold argu-
 ments, as we imagin, with God
 himself, if we might be suffered to
 d 2 Per. 1. But it is meet (d) the ignorance of
 15. our foolish hearts should be silenced.
 e Rom. 9. (e) Nay, but O man, who art thou
 20. that repliest against God? See the
 carriage of the Psalmist at another
 time, in the like case (or rather of
 our Blessed Saviour) of whom that
 Psalm was a Prophecie (f) cry
 f Psal. 22. in the day time, and thou hearest
 1, 2, 3. not; and in the night season. But
 g Esa. 53. thou art holy. He (g) was afflicted
 7. and oppressed, yet opened not his
 h 2 Kings mouth. As the sheep before the shear-
 6. 33. er is dumb, so opened not he his
 mouth, though none ever met with
 that injurious, base, and unwor-
 thy usage he did.
 2. He was dumb: that is, He
 neither

neither did nor durst quarrel or fall ---quid tot
 one with the wayes of holiness for durasse per
 all his sufferings. A thing we are all annos Pro-
 naturally prone unto (h) This evil is fuit immu-
 from the Lord, (saith the wicked nem corrup-
 King Jehoram what should I wait for ei? Hoc
 the Lord any longer? What he was, solum lon-
 and did, we all are, and should do, ge pretium
 if we were left to our selves. Once virtutis ha-
 the Psalmist tells us he was near to bebis? Luc.
 have done so. He began to think he i P sal. 73.
 had (i) washed his hands in vain, 13.
 because all the day long he had been
 plagued, and chastned every mor-
 ning, but in the end he calls him-
 self (k) fool and beast for so do-
 ing. ¹⁰ Jobs wife was set on by the
 Devil to perswade her husband to
 this, (l) Curse God (saith she)
 and dye: wilt thou still retain thy
 integrity? But he good man, was
 dumb, had nothing of that kind to
 say, yea, he abhorred the sug-
 gestion; Thon speakest (saith he)
 like a foolish woman. He liked Re-
 ligion and the wayes of godliness
 never a whit the worse for all the
 evils that had befallen him.

3. He was dumb, so as not to
 defend himself, or justify his own

wayes before God , as if they were
 righteous , and he had not deserved
 what he suffered. Yea , he (*m*)
m Verſ. 8. acknowledged his affliction was
 11. procured by ſins , and implores
 Gods mercy for the pardon of them.
 Sometimes indeed he ſtands upon
 his own defence , and pleads his in-
 nocency and (*n*) rightcouſneſs ,
 but that is in reſpect of men , from
 whom he had deſerved no ſuch ill
 meaſure , as he met with from their
 hands. But when he hath to do
 with God , and ſo far as his afflictions
 are Gods doing , he hath nothing
 to ſay for himſelf. It is en-
 joyned to ſervants as a duty , in re-
 ſpect of their earthly Maſters , that
 they do not (*o*) *answer again* , that
 is , that they be not ſuch as will be
 alwayes juſtifying themſelves , and
 ſtand it out , and never yield they
 be in any fault , but maunder as if
 they thought they were alwayes
 chidden and blamed undeservedly.
 o Tr. 2. 2. *μὴ εἶναι ἀντιλέγοντας.*
 18. Yea , they are commanded to (*p*) *be*
 p 1 Pet. 2. *ſubject with all fear , not only to*
 18. *the good and gentle , but alſo to the*
froward. And if this be the duty
 of ſervants to their Maſters who are
 but

but men, much more doth it be-
come us, when God corrects us,
to be dumb and silent, to take heed
of any such answering again.

4. He was dumb, so as to hear-
ken to the voice of the (9) Rod. ^{7 Mich. 6.}
(r) *I will* (saith he in another place) ^{9. r Psal.}
^{8. 8.}

harken what God saith. Now a
man cannot listen to another while
he will have all the talk and dis-
course to himself. Many there be,
which abound in their own sense,
that will not be perswaded to hold
their peace, and hear others speak.

While God is *correcting* us, he is
(s) *teaching us in his Law*, shew-
ing us our sins, calling upon us for ^{Psalm 94.}
reformation, reading us a Lecture ^{12.}

of Repentance; when he takes a ^{Vexatio}
way any creature-comfort that we ^{dat intel-}
promised our selves too much from, ^{lectum.}

he doth as it were say, will ye be
alwaies (t) *forsakeing the fountain* Jer. 2.
of living waters? Will ye never ^{19.}

leave digging to your selves broken
Cisterns? How often must I break
your reeds ere you will learn to
take heed of leaning over much up-
on them? When we begin to think
of taking up on this side *Jordan*,

and then find a thorn in our nest.
 what doth such a providence say,
 but (*n*) *You have forgot your resting place,* (*w*) *Arise, depart, this is not it.* Would you be in *Canaan*, before you be out of the wilderness? Now when God is thus disciplining of us, it is meet we should say to him, *Lord* (*w*) *teach me,* and *I will hold my tongue, and cause me to understand wherein I have erred.* (*x*) *That which I see not, teach thou me, if I have done iniquity, I will do so no more.* But this cannot be till we silence our own carnal reasonings, and make flesh and blood to hold it's tongue.

5. Lastly, the Prophet was dumb: that is, he did acquiesce, and rest satisfied with Gods dispensation, and that not only as good, but as best. Job speaking how it was with him in his prosperity, tells us, that (*y*) *unto him men gave ear, and waited and kept silence at his counsel;* the meaning is, by their silence, they gave consent to what he said; they shewed, by holding their peace, their approbation of what he spake, confess better

n Jer. 50.
 6. *w* Mic.
 2. 10.

w Job 6.
 24. *x* Job
 34. 32.

y Job 29.
 21.

better counsel could not be given,
 and that therefore it was to no pur-
 pose to say any more, seeing his
 advice and counsel could not be
 mended. It is much more meet
 we should be thus silent before
 God, who worketh by an infinite
 and unerring wisdom, and there-
 fore (2.) *doeth all things well*. Thus
 we read of *Hezekiah* when fore ca-
 lamities had been threatened from
 God by the Prophet, he saith no
 more, but (a) *Good is the word of*
the Lord, by this silence subscribing
 to Gods wisdom and goodness in
 all his providence.

2 Mar. 7.
 37.

a Esa. 39.
 8.

By what hath been said, we may
 conceive, what this dumbness of
 the Prophet was, wherein he is,
 by the Holy Ghost, propounded to
 us, for an example to imitate, when
 ever we shall feel Gods hand lye
 heavy upon us in any affliction.

How fit and meet it is, that we
 should lay hands upon our mouth,
 and impose a Law of silence upon
 our selves, in the manner specified,
 what motives there be to perswade
 to it, and by what means such a
 frame of spirit may be attained, will

appear further in the next Doctrine, to which I hasten.

Doct. 3. There is no such way to make us dumb, when God strikes us, as this very consideration, that *it is Gods hand that is upon us*, Ye see this was it that turned the storm, in the Psalmists soul, into a calm, and made all the tumultuous risings in his heart to vanish. When he betought himself of this seriously, that it was Gods doing, the uproar among his affections ceased. Just as the ap-

*Ac velut
magno in
populo cum
sape coorta
est Seditio.
Tum pietas
te gravem.
Virg.*

*b Mat. 14
27.*

pearing of some grave person, or man of authority, is enough to scatter an unruly rout, and to reduce them to some good behaviour, though they were all in a combustion, before: such an effect will the presenting of God to our souls, by faith, work among our discomposed affections. (*b*) *It is I (saith our Saviour) be not afraid.* The same argument will serve to stifle any other sinful motions of the heart. It is God, be not impatient, do not fret; It is God, do not murmur, nor repine.

These are three great duties of a Christian (yea, all Christiani-

ty is comprized in these three) Faith in God , Obedience to him, and Patience under his hand. And by one and the same way the soul is framed, and bowed to the practice and performance of them all. Look as there is no way to work the soul to faith, but the consideration of this; *That it is God that speaks*; And no wayes to bow it to obedience, but this consideration; *It is God that commands*: So there is no way to frame the soul to a patient submission (the dumbness we speak of) under affliction, but this consideration, *'Tis God that doth it*. The looking upon a promise as made by God, will strengthen the soul to believe it, against all arguings and objections of flesh and blood: The looking upon a command as given by God, will frame the soul to the obedience of it, fall back, fall edge. The looking upon an affliction as coming from God, and laid on by his hand, will make a man dumb and silent, will make him patient and calm; able to give up himself to be done with, as God shall think fit. Though there were nothing but

rumults in the soul before, though his heart were like a troubled sea, as soon as he comes to eye Gods hand, and to take due notice of it, all will be hushed and quiet, there will be a calm, as there was.

Mar. 14. (c) in the ship, after our Saviours coming into it. When God but

32. appears to the believing soul, & by the eye of faith a discovery is made that it is he, darkness, and sadness, and discontent, and dismayedness, and drooping, and despondency, do vanish at his presence, and are no more.

Quemadmodum in domo farii tibicines carminum funebria quidem canebant, Christus autem solus mortuum excitabat: sic scientia humana multa quidem utiliter movent &c. at Theologia sola &c.
d Rom. 1.
21.

Many of the sons of men, and they who have been the wisest of all others in their generation, have spent much time, and made it their work to find out the right Cure of grief and discontent, and some of them have pitcht upon one way, and some upon an other, but going to work without the light of Scripture to guide them, could never hit upon the true Remedy; but have all become (d) vain in their imaginations, and shewed themselves to be (e) Physicians of no value.

e Job. 13.

It is God only which (f) woundeth, Hos. 6. r.
 that can cure the wounds he makes and that alone can teach us, what is the way to bear with patience and calmness of spirit those afflictions, which drive others to their wis end, and make them sick of sorrow, even to death. And here ye have, in my Text, a remedy against all kind of grief, of Gods own prescribing, and therefore an approved one it must needs be.

On I shall only give you a few instances of the admirab'e Cures, that hath been wrought by this Remedy alone, upon some whose afflictions have been most heavy, and whose cases, in appearance, most desperate, and then come to a word of Exhortation.

Whose heart would not have been struck dead within him, by those tidings wherewith *Saxuel* (g) acquainted *Eli* from God? How could *Eli's* heart chuse but break at the apprehension of those dreadful judgements denounced against his family, the very mention whereof was enough to make the ears of

Q. an-

strangers to tingle at the hearing?
 And yet with what admirable pati-
 ence doth he take it? How calm is
 he? How far from murmuring?
 And what wrought him to this pass?
 even this consideration, (b) *It*
is the Lord, let him do as seemeth
him good.

b Ver 18.

2 i Job.

You have heard of the sufferings
 of Job, yea, I am sure you never
 heard of any meer mans sufferings
 like his. He was so afflicted in his
 estate, in his servants, in his chil-
 dren, in his wife, in his friends,
 in his body from head to foot, in
 his soul, that there seemed to be no
 place left, where to inflict a new
 wound. How doth he take all this?
 Doth he not storm, and rage?
 doth he not despond, and despair?
 No he kissed the rod, is dumb, and
 holds his peace, though provoked
 to impatience by the instigation of
 his wife, and upbraided by her,
 for serving a God that used him no
 better. What was it, that could
 possibly make a man take all this so
 patiently? This very consideration
 in my Text wrought him to this
 composedness; (i) *God hath given,*
God

i Job 1.

21.

God hath taken. And when afterward he had a little forgotten himself, and spoken unadvisedly, God was pleased but to remember him, whose (k) hand his afflictions came ⁴ Job 28. from, and that presently reduced ¹ Job 40. his soul to his first calmness. (l) 4. 5.

I am vile. what shall I answer? I will lay my hand upon my mouth. Once have I spoken, but I will not answer, yea, twice, but I will proceed no far ther.

I might tell you how the Prophet ^{3. David} David found the rare effect of this Consideration, for the quieting of his heart, many a time and oft, and in many a sad case he was in, and not when he penned this Psalm only.

But I will give an instance in one ^{4. Christ.} greater by far then *Eli*, or *Job*, or *David*, and one whose sufferings did far surpass all theirs put together, who, by this very consideration in the Text, comforted himself in the bearing of them. The person I mean was the *Lord Jesus Christ*; the sufferings I speak of was that wrath and curse of God, which he was to undergo for them whose

m Luke
22. 44.

whose Surety and Mediator he was, that Cup, which made him (m) sweat, as if it were drops of blood falling down to the ground. This

n Ioh. 18.
11.

Cup (dreadful though it was) he took it into his hand, and drank to up, with this very consideration in his mind (n). *The Cup which my father hath given me, shall I not drink it?* And again, *Not (o) as I will, but thou wilt.* This may suf-

o Mat. 26.
39.

fice to shew what an effectual Remedy this is to work us, in our afflictions, to such a dumbness and silence, as the Prophet in my Text is commended for.

Use.

We shall now make use of this, and the precedent point both together, and that only by way of Exhortation. All persons and daughters of affliction (therefore) into whose hands God hath put any bitter Cup, drink it, and hold your peace, though the ingredients be Gall and Wormwood; *Be dumb, do not open your mouths.* If you say, I may as well bid one in a cold fit of an Ague, that he should not be chill, How can I be patient under such sufferings as mine are? so

great

great, so sudden, so unexpected,
 so irreparable? Know, you are
 allowed to mourn, so you do not
 murmur; you are not forbidden to
 grieve, so ye be not dejected. He
 is an unreasonable man that thinks
 one should feel no pain, when one
 limb is torn and pulled from ano-
 ther. All that I drive at is, that
 you would labour for such a dumb-
 ness under Gods afflicting hand; as
 was before described; that is,
 "Take heed of quarreling with
 "Gods providence, take heed of
 "falling out with wayes of holi-
 "ness; stand not justifying your
 "selves and your own doings; by
 "prayer and meditation do your
 "endeavour to quell all tumultuous
 "risings in your hearts: hold your
 "peace and harken that you may
 "take out those lessons, God is now
 "reading to you in his School of
 "affliction; acquiesce and rest sa-
 "tisfied with Gods dispensations:
 "subscribe to his Wisdome, Justice,
 "Holiness, Goodness, and Truth.
 This is, that you are to be exhorted
 to; This is the work that now lies
 before you. But you will say to
 me

me, Do you think you can perswade us to all this? I answer, The truth is, God must perswade; yea, and he must bless the Physick, else all is in vain. But this I am sure of, I can tell you, what it is that Gods people have found to be the most Sovereign Remedy, for the curing of the most heart-akeing griefs; and that is this in my Text.

Lib. 1. Epist. 12. Proinde adhibe solatia mihi: non hac, senex erat, infirmus erat (hoc enim novi) sed nova aliquid. sed magna quae audierim nunquam, legerim nunquam. Nam quae audiui, quae legi, sponse succurrunt sed tanto dolore superantur. I remember *Pliny* writing to a friend of his, and acquainting him how much he took to heart the death of *Corellius*, an aged person, one whom he exceedingly loved and valued; whilst his friend to suggest something, that might comfort him. But saith he, Do not think to do it by telling me *qua*. *sed* he was an old man, and infirm, and one that in the course of Nature could not live long. These things I know, tell me something that is new, something that is great, something I never read, something I never heard before; for those things which I have heard, I often think of, but my grief is too strong and vehement to be qualified, and allayed by them.

Now

Now if any of you should impose such a Law upon me, and bid me either tell you some new thing to comfort you, that you never heard of before, or else your sorrow is such, that it will scorn all that I can say; (as (p) *Leviathan doth the shaking of a spear*) and the spirit of impatience, that is in you, will not be laid: Though the task be hard, yet thus much, by Gods grace, I shall undertake.

1. To suggest such Arguments to calm your spirits, as neither *Pliny*, nor any Heathen of them all ever heard, or dream'd of.

2. To tell you some things, which (if you do know) it is to be feared you have forgot, or to be sure, do not mind and take sufficiently to heart. And it is no small mercy to have known truths brought unto our remembrance upon occasion. It is a courtesie any of us would thank a man for, if he do but help us to our purse again, when we have lost it, though he give us nothing but what we had before. But peradventure some may hear that, of which till now, they were

*Job 41.
29.*

*Tantum
quisque
scit, quan-
tum memo-
ria tenet.*

were utterly ignorant : This I dare say concerning the Remedy I am now giving you the receipt of, it is the best in the world, it hath by the blessing of God, done admirable Cures upon the most sad souls under the most heavie afflictions. What *David* said of *Goliath's* Sword, may be affirmed of it, (9) *There is none like it.*

9 1 Sam.
21. 19.

I shall reduce all that I have to say farther about this point to these two Heads,

1. How, and after what manner the consideration of Gods hand, works the heart to such a *stupidity* and silence, as hath been spoken of.
2. What there is contained in this consideration, for such a purpose, or what the *Ingredients* of this *Medicine* be.

Now for the way and manner, how this Consideration of Gods hand, worketh such an effect in the afflicted soul, as hath been spoken of: It is,

1. Partly by frightening us out of our impatience and discontent. One passion is often cured, or (at least) repressed:

repressed by other. The apprehension of *Gods hand* in our sufferings stirs up tear, and fear drives away sinfull distempers. *Saul's* thirst after *Dauids's* blood was frighted away, (at least for the present) by an apprehension of the danger he was in from the *Philistims*. If by the Eye of Faith, we do but once see God, it will so terrifie us, as to
 (r) *make us abhor our selves, and* ^{Job 42.}
repent in dust and ashes. ^{33.}

2. Partly by furnishing us with matter of Consolation, something to put into the other Scale, to weigh against our sorrow. Consolation is properly a kind of reasoning, whereby we lay one thing against, and compare it with another, that by the consideration of one, we may be able to bear the other better. When you would make both ends of the balance even, ye still put more and more into the one end, till ye get the other up. Now this Consideration of *Gods hand*, doth furnish us) as we shall hear anon) with sundry weighty Arguments of Consolation, enough to raise the soul that is sunk deepest in
 Languor
 despon-

despondency, and so must needs be effectual to quiet and compose the heart.

3. Partly it turns one sorrow into another; a (f) sorrow that
 f 2 Cor. 7. 10. *causeth death, into a sorrow that brings repentance never to be repented of: a sorrow for suffering, into a sorrow for sin: and so it worketh a tranquility in the soul by diverting our passions into an other channel, where they may take their course without any danger. Thus Physicians to stop bleeding in one place, do use the way of Revulsion, and open a vein some other where. The consideration of Gods hand, will raise in our hearts a sorrow according to God, and that (as Moses his Serpent did with those of the Magicians;) will eat up our sorrows of other kinds.*

4. It works (lastly) a calmness in our spirits, by turning our sorrow at length to joy, converting our Wormwood and Gall into Wine, and inabling us by degrees to say, (t) *It is good for me.* The due apprehension of Gods hand in all our losses and sufferings, will
 f 1 Psa. 115. 72. *first*

first strike us dumb, and make us silent; but those who are thus dumb (as hath been shewed) shall in due season find that promise verified to them, (u) *The lame man shall leap as an hart, and the tongue of the dumb shall sing.* And thus it was with our Prophet at last. (w) *Blessed is the man (as he sings sweetly) whom thou chastenest, O Lord, and teachest him in thy Law.* (x) *It is good for me, that I have been afflicted, that I might learn thy statutes.*

u Esa. 35.

6. w Psa. 94.

12.

x Psa. 119.

71.

Only you must know; that these effects will not be produced on a suddain; it is not to be expected, that in an hour, or a day, such an alteration should be made; There must be frequent application of the Remedy, and the soul must dwell in these meditations and thoughts; (y) *Be in them*) as the Apostles phrase is) that is, *chase them in* by often and much musing upon them, and hearty prayer to God, withall, for the setting them home.

y 1 Tim.

4. 15.

vtrus

151

We proceed now to acquaint you what there is in this Consideration of Gods hand in our afflictions.

ons, to produce such effects upon the soul, that is duly possessed with it.

One thing more I must premise, that though it be a Meditation very usefull for all men, in all their miseries, yet, that one may receive the full benefit of this Truth, it is necessary he be a Child of God, one that hath an interest in him, as *David* had: For alas! otherwise a mans case is so forlorn, that nothing can be said to comfort him, and keep him from despair, farther than he is willing, and labours to be in such a condition as may make him a subject capable of the comfort.

Now there are 24 Arguments, comprised in these words [*Thou didst it*] the consideration of which, by the blessing of God, will be very effectual, to allay our sorrow, to quiet our spirits; in a word, to make us dumb under Gods correcting hand.

I shall divide them into three sorts.

1. Some of them concern all people in general, that be in any kind of misery.
2. O-

2. Others of them belong in a peculiar manner to such as *David* was, [viz. the children of God] in all their afflictions.

3. The third sort have a special reference to Gods people too, but such of them, as suffer under the loss of a dear and hopefull Child, such a loss as hath occasioned our sad meeting here to day.

First, For those Arguments that may be fetcht from this meditation [*It is Gods doing*] to induce all whosoever to lay a Law of silence upon their hearts and mouths, when they are afflicted; They are nine.

It is He afflicts you, who is Omnipotent, and can easily do whatsoever he will. (2) He is mighty in strength: he removeth the ³ *Job 9.* mountaines, and they know it not; ⁴ *5.* he over-turneth them in his anger. Which shaketh the earth out of her place, and the pillars thereof tremble. (a) Behold he taketh away, who can hinder him? Power alone, ^a *Ver. 12.* and of it self, is very dreadful, and carries a great awe along with it. ^b *Eccel. 8.* (b) Where the word of a King is ⁴ (though

c Prov.
20. 2.

(though he be but a mortal man)
there is power , and who may say to
him , what dost thou ? (c) The
fear of a King (whose breath is in
his nostrils) is as the roaring of a
Lyon ; be that provoketh him to an-
ger sinneth against his own soul. If
Power be so formidable in an earth-
ly Potentate ; how shall any of us
dare to murmur against his proceed-
ings , in comparison of whom the
most potent Monarchs of the earth
are no better then so many impotent
and lilly worms ?

2. Remember your sufferings
come from the hand of him , who
d Psal. 66. (d) is terrible in his doings to the
5. children of men ; yea , to the great-
e Luke 1. est of them ; who brings down (e)
52. the mightiest from their Thrones ,
f Lam. 4. and makes (f) such as were bred up
5. in scarlet to embrace dung-hills ;
ruines them and their families , when
they seemed to be settled past danger
of shaking. The other Argument
was taken from Gods Power to do
what he pleaseth , this from those
dreadful effects of his power which
are to be seen. He not only can do ,
but actually doth that which may
well

well make us *dumb*, when he meddles with us, or any thing that is ours. How oft doth he destroy whole Kingdomes, and lay them wast, and not make breaches in private families only.

3. Think of this; your afflictions come from his hand, who is Lord of all; I told you what he can do, and what he doth: Now we speak of the *right* he hath to do what he pleaseth. Such is his Dominion and Sovereignty, that he may do *by right*, what ever he can do *by might*: He is not accountable to any for his proceedings, or tyed to any Rule to go by, but his own will. The Potter hath not so much power and right, to do what he list with his clay, as God hath over us and ours. When men meddle with persons and businesses, that they have nothing to do with, it is unsufferable, and who can bear it? But when God meddles with us and ours, even the dearest things we have, it is only in what he hath to do, and more to do then we, as being *Lord of all*. He is not therefore to ask our leave, or to stay

Job. 33.
13.

for our good will, but may save us, or destroy us, build us, or pluck us down, settle us, or root us up, as he thinks good. He hath an absolute, unlimited and arbitrary power, and therefore uncontrollable. And if God do but what he may, what are we, that we should complain? It will not be amiss a little to consider, whence this Dominion of God comes, and what right he hath to it, the more to calm our hearts under his Dispensations.

Dominion among men is founded upon one or more of these six Titles.

Axor. Inst.
Mor. pars.
3. p. 47.
&c.

1. *Occupation*; He that first finds or lights upon any thing, of which none can give any tidings who is the owner, doth thereby become the Lord and Owner of it.

2. *Donation*; This, and that, men come to be possessed of as theirs, by gift from such, to whom those things once of right pertaineth.

3. *Succession*; So children come to inherit after their fathers death, that which was their fathers.

4. *Præ-*

4. *Purchase* ; If a man can say, This is mine, and I am Lord of it, I bought it with my mony, or made a contract for it, 'tis accounted a good Title.

5. *Usurpation* ; So some attain that Dominion they have, invading the right of others, and wresting it from them by force ; by their *might* overcoming the others *Right*. This is as bad a Title as may be.

6. *Prescription* ; That which a man hath so many years quietly enjoyed (no great matter how he came by it) he is judged among men to have a Title to.

But none of all these wayes comes God by his Dominion and Lordship over us ; no, his Sovereignty is founded upon infinite better Titles then any of these, viz.

1. His Creating of all things by his own power, out of nothing, His making all, gives him the Kingdom over All. *Lessius de Attrib. p. 125.*

2. His preserving and upholding all things in the being he gave them at the first. For all creatures

would return to nothing (as ice doth to water , when the cold ceaseth) if they were not supported (*f*) by the word of his power.

f Heb. i.
. 3

3. His being the last end of all , for whose sake all things were made. (*g*) Of him , through him , and to him are all things. (*h*) He

g Joh. i 1
36.
h Rev. 4
11.

[not only] hath created all things , [but] for his pleasure they are and were created. What exception

then can any man make against his Dominion , and absolute Sovereignty ? What shadow of an objection can there lye against his Title ? And therefore what can be more reasonable and fitting than to *acquiesce* in his Dispensations , and by our dumbness to testify our consent to what he doth ? If God had nothing to do with us and ours , or if he were to ask our leave first , and yet should , without craving our good will , meddle and do with us as he pleaseth , there were some ground for murmuring. But whose mouth must not presently be stopt , if God should say to us in our impatency , what ? Shall not I (for all you) do what I think

think fit with my own ? Shall I make Creatures for my own sake, and shall not I (without your leave) dispose of them as I please ?

4. Take notice your afflictions come from his hand, who is infinitely wise, (i) *and doth all things* 37. Mar. 17.

well. Do we not all stand amazed at that Wisdome, by which the Heavens and Earth, and all Creatures in both were made ? And can we think God doth not order his Creatures, and govern, and dispose of them, with as much wisdome as he made them ? Doubtless, there is nothing amiss in his administrations. He cannot be sub-

ject to any error : (k) *His work is perfect.* If we could tell how ^{Deuter. 32.4.}

to mend any thing that he doth, we might be born with in our complaining and finding fault. But dare any of you undertake that ? Must you not confess yourselves to be fools, and unfit to be of his Counsel ? Why then do you not lay your hands upon your mouth, and *acquiesce* in what he doth as best of all ? Who could chuse but be struck dumb, If God should say,

1 Job 38. *Where's (l) the man that darkneth*

2. *counsel, by words without know-*

ledg? Must I come and aske your

advice, and take your direction

for what I am to do? Must my

Wisdom be taught by your

folly? Must I do nothing before I

have first called you to counsel? If

God should challenge us thus, it

would make us be in Jobs case;

I (m) abhor my self, (n) I have

spoken once, but I will not answer,

yea twice, but I will proceed no

farther, I repent in dust and

ashes.

m Job 42. *spoken once, but I will not answer,*

6. n Job *yea twice, but I will proceed no*

40. 5. *farther, I repent in dust and*

ashes.

5. When you are afflicted (to keep you from impatience) do not forget your sufferings come from his hand, of whose meer indulgence it is, that you have the comforts you yet enjoy: yea by whose goodness you yet enjoy more mercies, than you have lost, as you might soon see, if you would set your selves to adjust the account. When people have lost so much, that they think they can lose no more, nor be any worse then they are, then they grow desperate, speak and do they care not

not what. But while men have something to lose, it keeps them in awe, specially, if they hold what they have, at the courtesie of him who hath taken away what they have lost. This is our case; all our losses and sufferings are inflicted by him, of whose meer grace we hold the rest of our Comforts, and therefore it is best for us to be dumb, *Wherefore doth a living man* Lam. 3. *complain?* If our own lives be spared, 9. it is an unreasonable thing to repine.

6. Bethink your selves? Is not he who now afflicts you, one whose will you have often crossed? One to whom you have walked contrary? will you not take the coyn you pay? Must you have a liberty to cross God, and God none to cross you? May you (think you) set light by his will, and must he, mean while, do nothing to displease, or thwart yours? Who made this Law? Or do you think it equal? (o) Gal. 6.7. *Do ye reap anything, but what ye* Lev. 6. *have sown?* (p) *May not God* 23, 24. *walk contrary to you, as well as you walk contrary to him.*

7. Consider, Doth not he afflict
C 4 you

you, whom you have provoked to deal a great deal worse with you? Have not you deserved (let Conscience speak) to be punished, not only thus, but (q) *seven times more*. You have lost one or two of your comforts, but you deserve to be stript of all. Now when (r) *God exalteth less of us than our iniquities deserve*, what cause is there of complaining? shall he that should of right be whipt with Scorpions, grumble when he is but corrected with rods? There is so little reason for that, that he may rather bless God, if he scape so well.

8. But what speak I of our deserving more evils from God in this life: If we consider it seriously, we shall find our afflictions are laid on by his hand, of whose infinite mercy it is, we are yet on this side hell. Shall those repine against temporal chastisements, that might justly be sent to that place, (f) *Where the worm dieth not, and the fire goeth not out.* (t) *It is of the Lords mercy that we are not [utterly] consumed.* If a man be but burnt in the hand, when he deserves

q Lev. 26.
24.

r Job 11.
6.

f Mar. 9.
48.

Lam. 3.
22.

serves to be executed, he doth not repine at the hard measure he meets with, but falls down upon his knees, and acknowledgeth the mercy of the Bench. This is our case, and therefore we may well go our way, and hold our tongue, and be glad if it fare no worse with us. Think therefore with your selves, let your condition be as bad as it will, it is better with you, than it would be in hell. whither you have deserved he should dispatch you, that hath laid this affliction on you

9. *It is he*, by contending and murmuring against whom, nothing is to be gotten but the multiplications of our blows. *Who (u) ever* ^{u Job 9.4,} *hardned himself against him and s,* prospered? He is one that will break those, (be they ne er so stout) that do refuse to bend; The great contest betwixt God and us, is on'y this; *Whose (w) will shall stand;* ^{w Jer. 44. 23.} Whether he or we shall have the disposing of our selves and ours. Now he will do with us and ours as he pleaseth, whether we will or ^{x Job 34. 33.} no. *(x) Should it be according to*

thy mind? (saith Elibu) He will recompence, whether thou refuse, or whether thou chuse. What got Pharaoh by standing it out against God, and refusing to humble himself? (y) Woe to him that strive with his maker: Let the pot-sheerd strive with the pot-sheards of the earth. There is no good to be gotten by contending with one that is so infinitely above our match. Our wisest way is to be dumb, and to hold our peace when he pleads with us, by any of his judgements.

7 Eſa. 45.
9.

II. Secondly, There are yet other Arguments to induce us to this *dumbness* under Gods hand, couched in these words [Thou didst it] which do peculiarly concern Gods people, though those before-mentioned do concern them also. And they are nine.

1. Those that are the people of God, may well take patiently any blows that are reached them by his hand, He being their God in Covenant, through Christ, One that hath made them his children by adoption. An ingenuous and dutiful son will bare and put up a great deal

deal at a Fathers hand, without
sullenness and pouting, though he
could not swallow it from an other ;

(2) *We have had* (saith the Apo- ^{2 Heb. 12.}
stle) *fathers of our flesh, who have* ^{8, 9.}

*corrected us after their own plea-
sure, and yet we have shewed them
reverence ; persevered in our duty
and observance of them. Shall we*

*not much rather be in subjection to
the father of spirits ? This was
the Consideration with which our
blessed Saviour drank up that
dreadful Cup mentioned before,*

(a) *Shall not I drink the Cup, that* ^{a Joh. 18.}
my Father gives me to drink ? ^{11.}

^{2.} Such as are Saints of God
may be assured all their evils of suf-
ferings are laid upon them, by one
that intends them no hurt at all.

Afflictions (indeed) look with a
terrible aspect to Heir and blood,
they have the appearance of Ser-
pents and Scorpions, and the like
baneful things, but they are sent by

him that means them no ill : These ^{Mic. 16.}
sufferings of theirs, though they ^{18.}
seem to be deadly (and so indeed
they are to unbelievers) and to tend
to their undoing, are but Serpents

with-

b Psa. 91. without stings, and shall not so
 10. much as (b) touch them to do
 them any reall prejudice; but are
 like unto the Viper on *Pauls* hand,
 which he shaked off, and recei-
 ved no harm, *Acts*. 28. 13. This
 which I say, cannot seem strange
 to a child of God, when even the
Socrates. ut
babet Epi- Heathen man could tell his adver-
cler. Cap. saries that threatned his death; *Ye*
 79. may kill me, if you will, but you
 cannot hurt me.

3. Did I say, the afflictions
 of Gods Saints come from one
 that intends them no hurt? That
 is but a small matter in compari-
 son. He that afflicts them intends
 their good, and will work them
 much good by it. (c) *All things*
shall work together for good to those
that love God. Do not ask me
 how? and which way? What
 thing is it that He cannot bring
 out of any thing, that (d) com-
 manded the light to shine out of
 darkness? That spake the word,
 and caused all things to come out
 of nothing? Have patience a lit-
 tle (ye children of God, that
 are now under the Rod) and ye
 shall

Mala pe-
nalia non
sunt vere
mala, quia
flunt à
summo bo-
no, erant
in summo
bono, &
ducent ad
summum
donum.

Rom. 8.
 28.
1 Cor.
 4. 6.

shall see it, and confess it your
 selves, that all (e) is for your Heb. 12.
 profit, that you may be made par- 10.
 takers of his holiness: That (f) Joh. 13.
 which you see not now, you shall The La-
 see and thank God for afterwards. tines call
 It would be too long, at present, prosper-
 to tell you how many severall waies ous things
 afflictions tend to the advantage of res secun-
 Gods people, by bringing them das; be-
 unto a more clear knowledge of cause they
 God, and themselves, by wean- are not to
 ing them from the World, and be had till
 raising their hearts heaven-ward afterward.
 by putting an edge upon their They that
 prayers, by discovering to them know no
 their defects, improving their faith lorrow, u-
 and all other graces, by being like sually
 (g) fire and salt to eat out those know no
 corruptions, which would other- God.
 wise breed wormes in their Consci- Oratio sine
 ence, and hinder their inward peace, malis est fi-
 by keeping them from (h) being cut avis fi-
 condemned with the world. These ne alis.
 and many other benefits, such as g Mar. 9.
 belong to God get by being afflict- 49.
 ed. God making the (i) eater to h i Cor.
 yield them meat (according to Samp- 11. 32.
 sons riddle) and the strong to aff- i Judg. 14.
 ord them sweetness. Their losses 14.
 and

k Heb. 12. and crosses are such as they (k)
 9, 10. *live by*, and do prove their great-
 est gain; and therefore (if they
 Themistocl. cannot do it yet) they shall ere long
 be able to say, as he did, *I had been
 undone if I had not been undone.*

4. But this is not all; Gods peo-
 ples sufferings are inflicted by one,
 who hath already bestowed upon
 them, that which may counter-
 ballance and weigh against all their
 sorrows; God hath given them
 those things which are more than
 enough and enough again, to fetch
 up their hearts when they are sunk
 lowest in despondency because of
 any outward crosses. To know God
 and Christ, what an infinite mercy
 1 John 17. is it? (l) *It is life eternal*: He
 3. that hath attained this know-
 ledge, God himself allows him
 m Jer. 9. to (m) *glory*. To have pardon
 24. of sin, to be justified in Gods sight,
 see what some bid for such a mercy,
 n Mic. 6. 6, (n) *thousands of rams, ten thou-*
 7. *sands of rivers of oyl, the first born*
of their body: they would part
 with any of these things for it, and
 think they made a good purchase
 too: To be adopted the child of
 God

God, what would not a man give for such a priviledge, if it were to be bought? To have part in Christ, to have Union and Communion with him, is there any thing in the World worth the talking of the same day with it? All these things (and yet these are not all) God hath conferred upon those that are his. Now take your calamities, (you people of God) and (o) weigh them in a ballance, ^{o Job 6.} ^{2, 3.} and admit them to be heavier than the sand; yet is not here enough to weigh against them? Will none of those things, will not all of them countervail those losses and afflictions you are under? Is the Cup God hath given you to drink so bitter, that all those things are as good as nothing to sweeten it? Can ye have more cause to be dejected either for one thing or another, than ye have to be cheered in the apprehension of your interest in such things as these? Suppose Christ should say to you, as to the man sick of the Palsie, (o) Son be of good ^{o Mat. 9.} cheer, thy sins are forgiven; would ^{2.} you take this comfort for a thing so

so trivial, that it would tend nothing to relieve you in your sadness? If these things work not with you, if these (p) *consolations of God be small* in your eyes, assure your selves it is long of your unbelief for which you have infinite cause to be humbled.

5. Yet farther : your afflictions come (I speak of the godly) from the hand of him, who hath (as if what he hath given you for present were little) spoken of what he will do for you hereafter, and given you lively hopes of such things, as (q) eye never saw, ear never heard, neither hath it entered into the heart of man to conceive. See how contemptibly the Apostle speaks of the sufferings of this life in comparison of these things. (r) *I count not the sufferings of this present time, worthy to be compared to the glory that shall be revealed.* One would think a lively hope of being admitted to the *Beatifical Vision*, and eternal enjoyment of God, should be more than enough to dry up all our tears. And doubtless, if our hopes

of

p Job. 15.
11.

Sermo non
valet ex-
primere,
Experi-
mento opus
est.

q 1 Cor. 2.

9

r Rom. 8.

18.

Nec cælum
nec Christi-
us patitur
hyperbo-
lem.

of heaven were more firm and steadfast, though they could not privilege us from affliction, yet they would arme our hearts so, that it would not be possible for any affliction to pierce them through.

6. Again, The godly may rest assured that their afflictions are sent from none other but him, who hath (in the mean season, till they come to heaven) engaged (f) *he will never leave them, nor forsake them,* ^{Heb. 13.} ^{6.} *but will be with them when they pass through the fire and water,* ^{Esa 43.} will not leave them destitute of his grace and mercy, but will be present with them, by his Spirit, in all their sufferings. If God should cast us into the water, and there leave us to shift for our selves, and take no farther care of us, whether we sink or swim, our case would be sad: and it would be hard to find any thing that might yield us comfort. But that mans unbelief is his greatest misery, that thinks his misery to be greater, than to be al-ayed with the promises of Gods presence with him.

7. Consider, Is not this affliction of yours his doing, to whom ye have vowed and sworn Obedience; Obedience active, to do that which may please him; Obedience passive, to be pleased with what he doth? And is there not reason then for you to be dumb, and to hold your peace? Will you make vows to God, and break them when ye have done? Bind yourselves to God by Covenant, as by bonds and cords, and will you, when you are put upon the tryal, how you will take any thing at Gods hand, carry your selves, as if you never meant (for all your vows) he should either meddle with you or yours, farther then you your selves should think fit? Is not this mocking of God? Nay, God will not be mocked, but this will prove bitterness in the latter end.

8. Is not this God who afflicts you, he whose will ye have prayed *maybe done on earth, as it is done in heaven*? Have ye not often made this your petition unto his Majesty? And will ye now be angry, and
 impa-

impatient, that God should rather have his will done, than you yours? *Nos imperare volumus, nobis imperari volumus.*
Will you take on, as if it were more meet God should submit to your will, than you to his. *Saith Anastas. to Hormisd.*

9. Lastly, let not this be forgotten; you sons and daughters of affliction are under his hand, who doth (u) *not willingly correct*; he *u* Lam. 3. would not do it, if you needed it *33.*
nor, and therefore (w) *afflicts* *w* Psal. 119. *75.*
you *in very faithfulness.* God *x* 1 Per. 1.
makes his people (x) *heavy*, but *6.*
when need requires; as wise and loving parents correct their children, lest otherwise they should be spoiled. A child left to himself, brings his father to shame, and himself to ruine; and therefore a rod of correction is but requisite to drive (y) *away the folly*, that is *y* Pro. 22. *15.*
bound up in his heart. Hence is that patheticall expression, (z) *Thus* Jer. 9. 7.
saith the Lord of Hosts, Behold I will melt them and try them; for how shall I do for the daughter of my people? As if he should say, There is no other remedy. If other warning would serve the turn, God would not teach us by briers and thorns.

thorns. But better weep here, then gnash our teeth hereafter. And as God corrects, but only when need requires, so he corrects no more, nor no longer. There is not one ingredient, not one jot of gall put into our Cup, more than he judgeth necessary for us. All these things considered, what cause have any of Gods people to be impatient? How fit and meet is it they should be dumb under his afflicting hand?

III. Thirdly, I now proceed to those arguments of patience, which may be fetcht from these words [*Thou didst it*] that concern specially such servants of God, as suffer in the loss of a dear and hopeful Child, such a loss as hath, to day, occasioned our sad meeting here. And they are six.

- a 1 Cor.*
10. 13. 1. It is he afflicts you thus, to whose indulgence you are thankfully to ascribe it, that your (*a*) *temptation is but common and ordinary.* It is a sad thing for one to be afflicted in an exemplary way, such an one as either cannot at all, or not easily be paralleled. Some of Gods people

people have been so afflicted, that they might say, (*b*) *Is there any^b Lam. 1. bodies sorrow like my sorrow?* And ^{12.}

God owes you no more than he did them: Yet even in such a case, though very sad, ye have seen how *Job* did bear up his spirit by this consideration, (*c*) *that all was Gods^c Job 1. doing*, when he could not find, ^{21.} or hear of any in the world, whose sufferings were comparable to his.

Now to lose a Child that we dearly loved, one that was hopeful, and that we had ground to think God had made his by Adoption, what affliction is it more than thousands of Gods people have had tryal of?

2. But secondly, I pray consider, it is he hath taken him, who hath shewed you more favour, in takeing one that came out of your loynes to wait upon himself, and see his face in glory, than he hath done you injury in removing him from you. Was it not your ambition he might go to heaven, and and will you be troubled overmuch now he is gone? Did (*d*) *Saul^d 1 Sam. 16. 19.* do *Jesse* any wrong, or did he think

think it would be so interpreted, when he sent for his son *David* to come and wait upon him at Court? But you would not have had him gon so soon: you would still have enjoyed him a little, and a little longer, and have had him to have lingred here. It seems then all the difference betwixt God and you, is only in point of a little time more or less: That which God hath done now, you would have had him done hereafter. But can there be any good reason why you should be *tormented*, because God hath made one of yours happy so soon?

2. Tell me, Is not God who hath taken your Child, he whose your Child was, infinitely more than he was yours? Did you frame him, Did you either make his Soul, or so much as any one part or member of his body? Or if any one had been wanting, could you have made up the defect? Though you might challenge more interest in him, than any upon earth, yet what was your interest in him, if compared with Gods? Do not you know, that

that in respect of that interest God had in him, you (though his Parents) were no more than persons only intrusted to breed him, and bring him up for his heavenly Father ? And must he not go, or will you be troubled if he go, when his Father and yours sends for him ? Our Blessed Saviour is propounded to us for a pattern of obedience, and (*d*) *subjection* to earthly pa- ^{d Luke 2.} rents : but he must go, and be, ^{49. cum.} *whither, and where his heavenly* ^{51.} Father called him, and enjoined him, for all them : and they must submit, and talke no more of their interest, when God challengeth his.

4. It is he hath taken him, who is wiser than you, and only knows from how many evils and miseries, he, by death is freed, that we who are left behind may live to see and suffer ; who can tell what sad times are coming ? and is it not then a mercy to us, and ought we not, not only to be patient but thankful (though it is an hard lesson) when we have cause to hope that any of ours are got safe to heaven, where
flesh

flesh , and devil , and world , shall not be able any more to annoy them , to all eternity ?

5. When you think who it is hath taken him from you , remember it is he to whom when he was baptized you did voluntarily dedicate and devote him. We and all ours are at Gods disposal , whether we will or no (as we heard before) and there is no help for it ; yet God loves we should freely make a surrender to him of what is his own (which else he will distrain for , and have at his pleasure , do we what we can to the contrary) and he accepts it graciously when we do so , as an act of our service and homage to him. But shall we give and take ? Surrender up ours to God , and pretend to do it cordially , and when it comes to the point , struggle , and hold back as far as we are able , and part with that , which we have by our own act given to God grudgingly , and with an ill will ? If we do not mean to give up our selves , and ours to God , why do we play the hypocrites , and pretend it ?

If

If we do it really and in good earnest, why do we repine when God takes but that, which is not only his own, but which we have freely given him?

6. I shall alide but one consideration more; which was suggested by a Reverend and worthy Man, 'Tis he hath taken your Son, who did so freely give you his. God spared not his only Son for you, but was willing to give him up even to the death, and thought not much to part with him; and while you think of what God hath done in this kind, it cannot but seem a poor thing, (in your own eyes) for you to part with yours when he will have it to be so.

All these things laid together, I suppose you will say, the consideration of *Gods hand* in all our afflictions hath enough in it to make us patient, and contented; in a word, to make us *dumb and silent* under his sharpest Dispensations.

And now I shall adventure to open and search the wound of those

D our

our worthy friends who are most concerned (and with whom we sympathize) in this sad loss: and for whose sake (especially) I have provided the plaister, the ingredients of which I have been so long giving you the account of. And though I shall (I believe) make the wound bleed afresh, by telling you, in their hearing, what it is they mourn thus for, yet having a Remedy at hand, so sovereign, and so approved, I hope by the application of it, their sorrow will, in some good sort, be allayed.

I had thought to have reduced what I have to say concerning this sweet Child that is gone (and so I easily might) to three heads, his parts, which appeared in him very early: his piety, of which he gave good evidence; and his dutifulness to his Parents, which was as remarkable as the other two. But I my self was so affected with sundry passages concerning him (which I have to tell you) as they came suddenly to my mind, that I shall even represent them to you, in the same

same order, wherein mine own thoughts at first met with them, not standing upon any method.

This sweet Child was five years and an half old compleat, within two or three dayes, when God took him: But he had arrived to that in five years, and a little more, that some which are here (I am afraid) have not arrived to in ten times the space.

He had learn'd his † Catechism † The Al-
throughout, and began to learn it semblies
over again, with the proofs out shorter
of the Scripture at large, wherein Cate-
he had made some progress. Yet chism.
did he not learn these things meerly
as a Parrot by rote, without under-
standing what he said, but could
give a good account (much beyond
what might be expected in one of
his years) of the sense and mean-
ing of what he learn'd. Of this,
both others, and I my self have
made some experience.

Neither did he look upon his Ca-
techism only as a task imposed up-
on him by his Parents, which he
was to learn, for fear of the rod;
but took a great deal of pleasure in

it, and would often have it at night to bed with him. Some good acquaintance also he had gotten with the Scripture story. These things argue both parts, and something of a pious disposition likewise. How few such of his age are to be found?

He met one day (in a Gentle womans Chamber, who lives in the house) with a book that treated of the passion of Christ, and reading a little in it, said he liked the Book well, and that he would read it over. So he began and read some few pages, then turned the leaf down, and the next day came again and began where he left, and so from day to day, till he had read a considerable part of it.

He was a very dutiful Child to his Parents, and would exceedingly rejoyce, when he had done any thing, or carried himself so, as to please them.

He was taken with the Book called, *The Practice of Piety*, and delighted to be reading in it.

His Father speaking to him one day about the Devil and Hell, and things

things of that nature, asked him if he were not afraid to be alone? He answered no: for God would defend him. His Father asked him, why he thought so? He replied, that he loved God, and that he hoped God loved him. But (saith his Father) you have been a sinner, and God loves not sinners. But I am sorry for my sins (saith he) and do repent. Repent (replied his Father) do you know what repentance means, and what belongs to it? And he gave him a good account of the apprehension he had of the nature of that Grace, according to what he had learned in his Catechism, but yet in his own words and expressions.

He would oft aske his Sister (who was somewhat younger than himself) whether she trusted in God, and loved God? and would tell her, that if she sought God, God would be found of her, but if she forsook God, God would cast her off for ever.

He took that delight in his book, that his Father and Mother have seen cause sometimes to hide away his book from him. D 3 He

Prov. 22.
15.

He was never observed to discover any pouting or discontent, when upon any occasion he was corrected. And you must not think I am telling you the story of one, in whom *Adam* (as they saign of *Bonaventure*) never sinned. There is that foolishness bound up in all childrens hearts, that will sometimes need the rod of correction, though there be very few in whom there appeared less than in him.

The day before he died, he desired me to pray for him: I told him, If he would have me to pray for him, he must tell me, what I should pray for; and what he would have God to do for him. He answered, *To pardon his sins.*

Oft upon his sick-bed he would be repeating to himself the 55 Chapter of *Esay*, and other pieces of Scripture, which in the time of his health he had learned by heart.

But that passage in the forementioned Chapter was most frequently in his mouth, and uttered by him with much affection: *My thoughts are not your thoughts, neither are*

my wayes your wayes, saith the Lord: For as the heavens are higher than the earth, so are my wayes, and my thoughts then your thoughts: as if God (out of this sweet Babes mouth) had, in these words, read to his Parents a Lecture of silence and submission under his hand, and taught them that he must be dealt with and disposed of, not as they, but as his heavenly Father (whose thoughts were far different) should see fitting.

One time he brake out into this expression, *My God, my God, deliver me out of this misery, and from the pains of hell for ever.*

A little before his death he brake out into these words, *my sins pardon, my soul save for Christ his sake.*

I cannot blame those worthy persons so nearly related to him, though they mourn at parting with such a sweet and hopeful Child; any more than I could blame them for feeling pain, if one of their limbs were torn from another. Only they must not mourn to despondency and I hope I gave them sufficient reason why, before. D4. What

What an instrument of Gods glory might he have proved? What a deal of service might he have done to God (in all likelihood) had he lived to old age? But it was Gods doing.

I shall only make two or three Animadversions upon the whole, and conclude all with five words of application.

How many are there that live to fifty or threescore years, of whose life so good an account cannot be given as of this little one, of five years of age and a half.

How many Gentlemen be there, of whom when they die, all that can be said is this, They were born, they did eat, and drink, and play, and hunt, and hawk, and lived like so many wild *Ass-colls*, never minding any thing that concern'd Gods glory, or their own salvation, either when they were children, or after they came to mans estate, and so died, and dropt into hell?

Job 17.
12.

How many others be there, of whom when they die, all that can be said is this; They were born, they

they did eat and drinke, and moil
and abour for the bread that peri-
sheth with all their might, but
never knew, nor cared to know
what they were born for, like brute
creatures, only minding present
things, and thus spent fifty or
threescore years, and so died, and
went down to hell?

How much more comfortably
might a Minister of the Gospel ad-
mit to the Sacrament of the Lords
Supper such a Child as this, not-
withstanding his years, then those
of ten times his age that are chil-
dren (would to God they were
like some children) in understand-
ing.

I shall make application of what
hath been said touching him, in
five words.

1. To all in general, to admire
and adore Gods Grace, which
doth shew it self, and work thus in
little ones. Do not say, All this
was nothing but his education. Bles-
sed be God for his education: and
those children have cause to bless
God, whose Parents have been
careful to bring them up in his fear.

*Laudes
five tuas in
Christo,
five magis
in te lau-
des Christi.
Aug. ad
Valer.
Com.*

But sure it was something else, for we see how different wayes those take; that have one and the same education. If education would have done the thing (without Gods blessing) doubtless *Eli*, and *David*, and many other of Gods Saints, had never had their hearts broken by the ungratiousness of their children.

2. To Parents, to encourage them to be dropping principles of Religion into their little ones, and to be doing it betimes; to season the Vessel first, if possible, with the fear of God. We know not how soon God may be pleased to work upon the hearts of our children, even the youngest of them.

3. To young ones, that they would learn to imitate and follow this example, that hath been set before them. Learn to know God, and remember your Creator betimes: Learn to pay the duty and observance you owe unto your Parents. This is a thing well-pleasing to God.

4. To old ones, that come short of this sweet Child; Blush and be ashamed

ashamed (man !) to be forty or fifty years of age (it may be more) and yet out-stripped by a Child of five years and a half, nor to have attained so much knowledge of God, and the things that concern your souls, in all these years, as he had attained in so short a space. Learn to know God at last, get acquaintance with the principles of Religion, while you have yet a day, while ye have yet an hour left, before ye go hence, and be seen no more. You will say, would you have us old folks, (at this age) go learn the Catechism like children? *Object.*

If you do not know those things already, why not? I am sure you were better do so, *Than have Christ* *Ans.* *Thes. 1.*
come in flaming fire to take vengeance on you because you know not God. 8.

It is better by far to set your selves to the learning of the points in the Catechism, then to go to hell for your ignorance.

5. To those worthy persons, the neer Relations of this sweet Babe that is gone; God hath but taken up this little Lamb to heaven,

to make you, in your hearts
and affections to follow after.
There is a part of you in heaven
already: He must not come again
to you, make sure that you
meet him there. And when you
think how dearly you miss him,
remember but who hath taken him.
Submit to, and *acquiesce* in Gods
Dispensation. Remember it is his
Hand. Some do think there is no
such Remedy for the Disease called
the *Kings-Evil*, as a touch with
the Kings hand: but this I am sure
of, there is no such way to abate
the anguish of our souls under any
smarting blow from Gods Hand, as
the serious consideration of Gods
Hand from whence the pain comes.
Do not forget the Text, *Be dumb,*
open not your mouthes: not one
word: It is Gods doing:

16 MAGI

FINIS.

(85)

DIRECTIONS
ABOUT
PREPARING
FOR
DEATH

Eccleſ. 11. 8.

*If a man live many years, and
rejoice in them all; yet let
him remember the days of
darkness, for they ſhall be
many: All that cometh is
vanity.*

The Second Edition.

L O N D O N,

Printed for *John Baker*, at the
three Pigeons in *St. Pauls*
Church-yard.

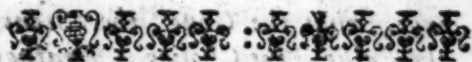
1675.

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THE

at Old - I purchased in the fall
 of 1881 - a fine lot of
 goods for the sale of the
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 have been (at the
 service of them - that the
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 river, distant from New
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 for the - and with some
 fine - and the -



To the Reader.

THe following plain, and short Directions, about preparing for Death were Printed first, Anno 1669, having been penned, about six years before, at the desire and for the private use, of Sir Iohn Langham Knight and Baronet, a person of very Eminent worth, and who will not, soon, be forgotten in this Great City. He dyed Anno 71 in the 88th. year of his Age. And the apprehensions he had of his approaching Change; was the Occasion that induced him, with some earnestness (after I had several times discoursed with him about these points) to put me upon the writing of them, that he might have them (as he said) in readiness, for the help of his Memory. God indeed, was pleased to exempt him from the ordinary Concomitants of Old Age, so that, to the last, he

he never knew, by his own Experience, what the Gout, the Stone, the Palsie, the Cholick, Deafness, and Apoplexy meant; yet the very number of his Tears (together with some Decay of strength which he perceived creeping upon him) gave him to understand, there was but a little of his Glasstarun, before he was to goe to his long Home; and this made him think often, and solicitously of his latter End.

If it please God, that what is ther written prove of more publick use, and benefit, than I, at first designd (as some make me believe it hath been, and put me in hope, it, yet will) I shall have cause to acknowledge the Divine Goodness therein, and humbly to bless God for it; that being all that was aimed at, in the publishing of this little Manual; by

T B

Direct



Directions about Preparing for Death.

THERE is but one, and the same Direction for living Well, and dying Comfortably. And therefore the Holy Scripture, which was given to instruct us, *How to order* Psal. 50. *our conversations a right*, hath in 23. teaching us that Lesson, sufficiently withall taught us the other too. A good Life cannot but have a blessed Conclusion. *The end of the upright man (sure enough) shall be* Psal. 37. *peace*. And doubtless, that man's Hope 73. is likely to prove no better than a Spider's Web, who expects to reap Job. 18. *mercy from God at his latter end*, '4. and yet, in the days of his health, makes no provision, by sowing in Hos. 10. *righteousness* for such an Harvest. 12. Esa. Our Souls are not to be Bequea- 32. 17. *thed to God as a Legacy, at Death,*
but

Ecc 12. 1.
Apoc. 2.
10.

but Soul and Body, and all we have, ought to be devoted to him, and his service, in our Life-time, and throughout the whole course of our lives from first to last, Yet, I dare not absolutely affirm, that a Death-bed Repentance is invalid: but this is sure; He that defers his Repentance till then, will be hard put to it, even to satisfy himself, about his own sincerity, if his Conscience be awake. That which a man gives not till he be necessitated, is no proof of his Liberality. And if to put off our turning to God, and resignation of our selves to him, till we be arrested by Death, be a sign of our Love, 'tis hard to tell, what Argument there can be of a mind Alienated from Him. Yet I should be far from discouraging any man (as I said) from entertaining thoughts of turning from his evil ways, as if there were no hope of him; for who can tell but God may shew mercy? However this is certain: To get our hearts mortified to the World, to sue out our pardon through the Blood of Christ, to Believe and Repent, to Reform

our ways, to be Holy, Righteous
and Sober, to work out our own Sal-
vation with fear and trembling, to
make our Calling and Election sure,
are not only works for Dying men,
but they are every mans Duty, even
to day, while it is called to day. The ^{Heb. 3.}
Living, the Healthy, the Strong, the ^{13, 15.}
Young, as well as the Aged are to
learn these Lessons, whilst their parts
are vigorous, whilst their understand-
ing, memory, senses, are best able
to perform their several Offices, and
Functions. These are things con-
cern all, (so, as nothing more)
as well, when they are apt fondly
to imagine that Enemy Death a
great way off, as when they have
cause to think they hear the sound
of his Feet at the Door.

How sadly then do these persons
delude and abuse themselves (and
God knows there be multitudes of
such) who have a strong fancy,
that they may, all the while they
live, balk the way of Gods pre-
cepts (those paths of pleasantness
to the spiritually-minded, but rug-
ged and tedious to such as are car-
nally) and yet find a short cut to Hea-

ven

Mat. 7. 33.

Rom. 13.
14.

ven when they die ? And in the strength of this Fancy do adventure to run perfectly counter to the direction of our Blessed Saviour, seeking to make sure of other things first, and most presumptuously promising themselves, that the Kingdom of Heaven shall be added to them at last ? This, I know, they do in love to their flesh, and that they may *make provisions for it*, as the Apostle speaks, but it is a most dreadful thing, that a man in favour of his flesh, should be thus cruel to his own Soul, *hardening himself against it as if it were none of his* (as we read Job 39. 14. 18. the Ostrich serves her young ones) being so, wholly unconcerned about his own Eternal Welfare and Woe.

But to let these men pass: As for such as are spiritually-wise they will not be tempted to run such hazards; They will be careful with all speed, to do those things which others when they come to dye, shall wish they had done. Not but that the Best of men have their failings, which they are sensible of, and see cause to be deeply hum-

humbled, for notwithstanding their greatest care to work out their Sal-^{Pfal. 19.} vation, that they may have no-^{12.} thing to do, when Death comes, but to Dye. And therefore though, when their last hour is at hand, they have no new work (for the main) to go about, but only that to go over again, which every Christian is, or should have been, accustomed to, long before; yet they know it concerns them to bestir themselves with the wise Virgins, ^{Mat. 25. 7.} *In trimming their Lamps*, and that so much the more, because *Night is approaching*. Though therefore ^{Joh. 9. 4.} they have oft searched their Hearts and inquired into their spiritual estate, they now do it again, they review their lives, they examine how matters stand between God, and their souls; they consider what account they shall give of their Stewardship, they look over their Evidences for Heaven, and stir up themselves to exercise their Faith, and renew their Repenance; they labour, by Meditation, to get a prospect of the promised Land, that having their hearts dis-in-
gled

led from the Creature, they may bid adieu to this vain World, and their souls may chearfully and with comfort, take their flight to those *Blessed Mansions above*. That this is the right way of preparing for death, I am now to shew somewhat more particularly. But first, it will be needful for me, to speak of the causes of that (I should call it stupendious, if it were not common) unpreparedness, and unwillingness, that is in the most, as to their death and departure hence, when as yet they know well enough, it is unavoidable. Now the causes thereof are principally, and chiefly three, *viz.*

1. Their inordinate and unreasonable Love of this present World, and the enjoyments of it, from which they are loth to let go their Hold.

2. Conscience of sin, and the sad Apprehensions they have of the Guilt, under which they lye.

3. And Consequently, the great uncertainty they are in, of what will become of them in the next World.

World. For if our affections were weaned (as they should be) from things below; had we some good assurance, our sins were pardoned, and that we should be happy in the world to come, there would be so little of terrour in death, that we should be willing and ready, at a daies, at an hours-warning, to lay down our *earthly House of this Tabernacle*, in hope of *an house made without hands, eternal in the Heavens*, and hardly any more afraid to dye, then we usually are to compose our selves to sleep, when night is come.

2 Cor. 5.
1, 2.

That we may therefore be in a continual preparedness for our last hour, and able to welcome Death cheerfully, when ever it shall summon us to be gone hence; Three things are to be done.

1. We must, out of hand, labour with our hearts to make them dead to all things sublunary; our profits, honours, pleasures, even all our earthly comforts.

2. We must, with all speed, and importunity, sue out our pardon, at the Throne of Grace, through the Blood of Christ.

3. We

3. We must daily be giving all diligence to make our election more and more sure, and to work out our Salvation. And thus doing, whether the *Master of the House* come at even, or at Midnight; or at

Mark 13. Cocks-crowing, or in the Adorning,
35. we shall be in a readiness for him,
Mat. 25. and received by him into his joy.
21.

1. To begin with the first: It is not possible we should ever be ready, and willing, when God calls us hence, to leave the world, if we have not first learned to use it,
1 Cor. 7. as if we used it not. For if our
31. hearts be set upon these present things, and we engaged in an over-eager pursuit, and prosecution of them, it will be as death to us, before we dye, to think of parting with them, and bidding them an everlasting Adieu. And yet alas, this is the Temper of all the Sons of Adam; the profits and pleasures, and accomodations of this Life, whether they enjoy (in hopes, or possession) little or much of them, seem very great things in their eyes and esteem: And 'tis natural to them to prize and value them above mea-

measure. *The love of the World, and of the things in the World, is so prevalent with the most, that, if it were put to their choyce, they would be for living here, always, and not care for any better, or any other Heaven. To have their Inheritance, on this side Jordan, would please them best, if it might be granted to them, here to abide, and here to have a continuing City.* Heb. 13. 14.
Till a mans heart therefore be otherwise affected, the thoughts of removing hence must needs be bitter, and unpleasing, and let any one judg, how such a person is likely to be prepared for his *Great change.*

Now to loosen our affections from the Creature, two things are requisite

1. Serious and Deep Meditation.

2. Fervent and Frequent Prayer.

Two things are to be chased in-
ro our hearts, by often Meditating
on them.

1. How empty and vain, all
these inferiour things are.

E

2. How

2. How much better things by far, and more worthy our affections, there are to be enjoyed.

1. For the *Vanity* of all things under the Sun, it cannot be better set forth, than by those Arguments, which *Solomon* (who was inspired by the Holy Ghost to write on this Subject) useth in the first Chap. of *Eccles.* I shall mention only four of them.

Eccles. 1. 3. 1. What profit hath a man of all his labour, which he taketh under the Sun? Which is as if he had said, He hath none at all, or that which is next to none. When a man with his bustling and taking pains, and distracting cares, by day and by night, hath run out his precious time, wasted his strength, worn out his body, and tired himself; Let him but sit down (a while) and cast up his accounts, (to see what he hath purchased) and he will find, that *Solomon* hath adjusted them right to his hand, in the Text last cited, and that (upon the whole) *He hath no profit*, that is, none comparatively, none worth speaking of. For,

Suppose

Suppose a man hath gotten , by
his labour under the Sun , as much
 as any ever did : Yet ,

1. First, When all's done , In ma-
 ny respects, he is still but upon the
same terms with those of his Neigh-
 bours , that have not (haply) the
 Hundredth or the Thousandth part
 of what he enjoys. He is still as
 subject to diseases , weakneses , and
 pains ; he lies as open (for all his
 Honour or Estate) to the Calami-
 ties of Mankind , to the loss of his
 most intimate Friends , of his dear-
 est Children , and most belov'd Re-
 lations , and may , every whit af-
 foon be crossed and afflicted in
 them , as the meanest person. He
 can no more *ransom* from going to Psa. 49. 7.
the Grave , yea or procure a re-
 prieve , for any he most tenderly
 loves , than the poorest Man. Ho-
 nour , and Riches , are no fence
 at all to the Owners of them , or to
 their Families from the Feaver , the
 small Pox , the Gout , the Stone ,
 or from the Pestilence it self , and
 innumerable Evils more. A man ,
 by all *the Labour he takes under the*
Sun , hath in such cases as these ,

(and many beside, that might be nam'd) no priviledg, more than those of a lower condition; nor is he raised, one jot, above the Level of them, whom he useth to look upon as his Underlings, Thus far, therefore, *A man hath no profit of all the Labour he takes under the Sun.*

2. But then again further: He that hath the greatest share of these earthly things, doth, in many regards, stand, upon worse terms than those do, who enjoy much less of them. He is oft perplexed with those *Cares, Anxieties, Vexations, Discontentments, and Fears*, that others, in a lower station, are not acquainted with; And is exposed to those *Inconveniencies and Dangers* (who can number them all ?) from which his inferiors are secur'd. *The sleep of the labouring man is sweet, but the abundance of the rich will not suffer him to sleep in quiet.* Besides, the larger portion of these outward things any one enjoys, the more still he is envy'd. And who, that observes any thing of the affairs of the

the World, is not able from his own experience, to produce instances good store, of the truth of that which Solomon saith, that *None can stand before envie.* The high-^{Pro. 27. 4.} est Cedars (as it is well known) are most subject to be stricken with Thunder, and most expos'd to winds and tempests, which the lower shrubs are not so molested with; And yet, all this while, I have not mention'd (that which is worse) *those many sorrows*, that such persons (as I now speak of) are wont to pierce themselves through with, ^{1 Tim. 6. 9. 10.} and those temptations and snares, and many foolish and hurtful lusts (which they are more liable to fall into) and which drown men in destruction, and perdition, if the infinite mercy of God prevent them not. So true an observation is that of the wise man, that *riches are often kept for the owners of them to their hurt.* ^{Eccl. 5. 13} And in this respect also, we may well repeat the former question, *What profit hath a man of all his Labour which he taketh under the Sun?*

3. And yet Thirdly, Those things

- things wherein such (as have attained the most of what this World affords) are priviledg'd above other, are but few (*A child may count them,*) and so small, if duly considered, that they consist more in Fancy, than Reality. *The rich mans wealth* (saith Solomon) *is a strong City, and an high Wall,* (but with all he adds that 'tis so) *in his own Conceit.* And this appears, by what he tells us, *When goods are increased, they are increased that eat them; and what good is there to the owners thereof, saving the beholding of them with their eyes?* This is (it seems) one chief advantage of a man, in the midst of his Abundance: And how much is there in it, more than Fancy? Beside, *The rich,* (as we are told,) *have many friends;* and that's another of their priviledges. But it is to be understood, of such as pretend and make a shew to be so. For a friend (indeed) *loveth at all times.* And how few there be that use to stick to such persons, when they are no longer in a capacity to give gifts, daily experience makes
- Esa. 10.
19.
- Pro. 18.
11.
- Ecc. 5. 11.
- Pro. 1. 20.
- Pro. 17. 17.
- Pro. 19. 6.

makes so evident, that it needs no further proof. Their *Honour and Respect* is another thing, wherein they have the preheminance above their Neighbours; but who knows not that to be a thing, rather in the *person honouring*, than the *person honoured*? And if there be not some inward real worth, that is the foundation of it, who but a fool can be pleased or taken with it? 'Tis true, if a man improve his *Wealth and Respect*, and Accomodations, to make him so much the more serviceable to God (as indeed they are not otherwise of any value) he may by his well-using of these things, lay up a good foundation of comfort to his soul against the time to come, and provide for his happiness in another World. But that must be (as 'tis in the Text last cited) by his being *rich in good workes*, and ready to distribute, willing to communicate, and that from a principle of Faith, and Love, and with a sincere respect to Gods Glory. It must be, by outstripping others, as much as in doing good, as he goes beyond them in

1. Tim. 6.
19.

Luk. 16. 2.
 Mar. 25.
 19, 23.

Ecc. 7. 11.

Estate and Authority, by doing as much service to God, as an hundred others, when he hath an hundred times as much as they; otherwise his Reckonings will be but the more heavy, when he shall be required to give an account of his Stewardship. So far shall he be from being, ever a whit, in the better case for all his enjoyments! so that, let a man have never so great an inheritance, unless God give him wisdom also to trade for things Eternal, with Temporal, we may still ask as Solomon doth, *What profit hath he?*

Ecc. 1. 4.

Pro. 23. 5.

2. Another Argument, the wise man makes use of, to demonstrate the Emptyness of the things under the Sun (the point in hand) is taken from Mans Mortality. *One Generation goes, and another comes, but the Earth endures.* Suppose a man, by his Labour, had got any Accomodations, which could, more or less, contribute to his profit; yet this is the misery, he cannot enjoy them long. If they make not themselves wings, and flee away, as very often they do before their

owners be aware ; 'tis certain ,
 he must *shortly flee away* , from
 them , *as a shadow* , (so we read) *Job. 14. 2.*
here we must not continue. The
 Earth, indeed, abides and hath done
 almost these 6000 years ; but one
 Generation treads upon the heels of
 another ; and we see by experience
 of all times , one thrusteth another
 off the Stage. Once within an hun-
 dred years , ther's a perfect rid-
 dance made of all the Inhabitants
 of the Earth , and others come in
 their room : God dealeth with the
 Earth , as one doth with a *dish* , *that*
he wipeth and turneth upside down ,
 emptying it of what was in it before ,
 (according to that expression 2
King. 21. 13.) The whole World
 is but a great , and common Inn ,
 where every hour some are newly
 entering , and others are going out ,
 and no body staies very long. Every
 day , thousands are crouding into
 the World , and thousands of pas-
 sing Bells are daily tolling , to give
 notice that others are hasting out
 as fast. How fain would a man
 live to see this Child , and that
 Child , disposed of , and settled.

and then would fain stay a little longer to see his Childrens Children, and yet a little longer to see his Posterity planted, and taking root and spreading abroad: And how apt is he to please himself with such thoughts as these, till Death come upon him like an armed man, as poverty and want seize upon the sluggard while he is yawning out,

Pro. 6 10. *Yet a little sleep, a little slumber? For here no man must be permitted to linger long, or take up his Rest; we must all pack up, and be gone. Who is he that liveth, and shall not see Death? Who can deliver his soul from the hand of the Grave?*

Psal. 89. 48. No person, of what Quality or Condition soever, hath in this particular any prerogative more than the poorest Beggar. Those who, for their eminency above others, are sometimes, in Scripture, called gods. (even the highest of them) must for all that, *dye like other men,*

Psal. 87. 6, 7. The Clay-Cottages of some few, indeed, may be a little more right, and so last a little longer than other mens do: but there is a period fixt for all (known only to God) beyond

beyond which they cannot pass: and when that hour is come, God saith but the word and it is done, *Return to your dust ye children of men*, Psal. 90. 3. To struggle, or hang back is to no purpose. Now what an exceeding great Vanity is this? For,

1. Ere a man can come to reap the fruit (he desires) of what he hath sowed and spent his study and labour about, Death is upon him, and he must be gone. And though he would give all his Estate for a few years reprieve, though he would never so fain be respited, for a little while longer, till he might see such or such a business dispatcht, it will not be granted. How often falls it out, that a man brings some project (wich he was long in travel with) to that forwardness, that there wants but little more than the laying of the Top-stone, and yet Death forceth him to leave his work imperfect? How frequently is it seen, that when a man is now going to taste the sweet of some Accomodation (that he hath been some years labouring for, and hath gotten at length)
Death

Death comes on a suddain, and dasheth the cup out of his hand, before it touches his lips? How usually doth it happen, that when a man begins to sing, *Soul, take thine ease, thou hast much goods laid up*, he is presently disturbed by hearing a voice saying, *Then fool this night shall thy soul be required of thee?*

Luk. 12.
19. 20.

Secondly. All these things which he hath toiled and laboured for, he must leave behind him; and the word of God tells him, *He knows not for whom*, He hopes indeed they shall be for such as he himself hath design'd, but daily *Experience*, as well as the *Scripture*, shews that's a thing no man hath any certainty of. To be sure, *As he came naked into the World, so again naked he must return.* And when he

Job. 1. 21.

Psal. 49.
17.

dieth he shall carry nothing away, his glory and his riches shall not descend after him, All things in the world being in this respect like those standers, that a man must leave behind him, when he removes from one house to another. And this the wise man takes notice

of

of as a sore evil, that a man shall take nothing of his labour, which he may carry away in his hand; but in all points, as he came, so shall he go; and from hence inferrs, What profit hath he that thus laboureth for the wind? Now if the case be *Ecol. 5.* thus, can the things of this world *15. 16.* be fit Objects for an Immortal Soul to doat upon? Or, is there any likelihood they should contribute to the Satisfaction of so noble a Being, any more than Vanity it self, would be able to do?

Thirdly. Solomon's next Argument to prove the point we are speaking of, seems to be taken from the very Constitution and frame of this world, and its several parts: *The Sun riseth and goeth down, and hasteth to the place where he arose. The Wind goeth to the South, and turneth about to the North; it Whirleth about continually. All Rivers run into the Sea; into the place, whence the Rivers come, neither do they return again. All things are full of labour, that is; The Eccles. 1.* World and all the parts of it are so *5, 6, 7, 8.* constituted and framed, that they do

do proclaim to every one that hath
 ears to hear, *Arise, be gone, this*
 Mic. 2. 10. *is not your resting place*, Let any
 man that hath eyes to see, but look
 about him, and suppose he were
 askt the question, that was put to
Jeremy, *What seest thou?* What
 could he answer, but I see the Sun,
 chap. 1. the Wind, the Sea, and all Crea-
 11. 13. tures in a perpetual hurry and agi-
 tation; nothing keeps the same
 face for a day together, without
 some alteration. And what of this?
 Why, doth this look like the place,
 where Happiness is to be found?
 Do not all Creatures, with one
 voice, proclaim aloud, that *All is*
vanity? and that we must seek
 somewhere else, for that felicity
 we pant and gasp after? Certainly
 there are no such Vicissitudes and
 Changes, there is no such unqui-
 etness in the place appointed for
 Mans eternall Rest. If we were but
considerative, and would but *show*
our selves men (as the Holy Ghost
 Esa. 46. 8. *speaks*,) we might easily gather
 and collect from thence, that here
 below is nothing but Vanity, and
 that Creatures and Creature-com-
 forts

sorts were never ordained by God,
 for those ends, that men in their
 folly think to make them serve for.
 Give but a suit of Apparel to an
Indian that goes naked, and is not
 acquainted with such cloths as we
 wear, and let him but consider the
 frame, and make of them, and he
 will easily guess by comparing the
 several parts of it, with the parts
 of his body, which was, and which
 was not, made for each. And if
 we did but seriously compare
 what's to be had in this World and
 our Souls together, might we not
 as easily find out, that things here
 below were never made for them,
 and that their only use is, to give
 us a little Accommodations for our
 Bodies, and that but for a while?
 Might we not soon discern, that
 here is not any thing to be had,
 which will do the soul good, or
 conduce to its welfare? and there-
 fore that, as to such a purpose, *All*
things are Vanity.

A fourth Argument, by which the
 Preacher demonstrates how emp-
 ty all things under the Sun are, is
 the little, or rather the no satisfact-

ion

ion that they do All afford. The eye (saith he, chap. 18.) is not satisfied with seeing, nor the ear with hearing. And he argues thus from the less, If the eye and the ear cannot be satisfied with things seen and heard, betwixt which yet there is some proportion; much less can the Mind and Soul of Man be filled with any thing sublunary; betwixt which there is no proportion at all. Now the Eye though it have seen never so much, would faine see more, and the Ear would learn and discover something farther, and is still listning after some new thing. The most pleasing Objects (in a little while) grow stale, and we are weary of them. A man may look upon that he delights in till his eye-strings crack, e're he have his fill, break his neck (as one saith) sooner than his fast on earthly contentments. Men quickly grow to a loathing of what they have most importunately longed for, and have no sooner got what they did eagerly desire, but would presently faine have some thing else. We promise our selves great matters while we
are

are in expectation of such and such things ; but we find not that in the fruition which we looked for. The contentment we have in the things of this World is from the Fancy we have of what is in them , while we behold them at a distance , but the nearer we come to them the less we see in them to be taken with. *He that feedeth on them feedeth on ashes, and he hath no better than a lye in his right hand*, Now thus it *Esa. 41.* would not be , if they were not *20.* near emptiness and vanity. Where happiness is , there is full and complete satisfaction without any nauseating. There the desires of the soul are all rectifi'd , and no one of them meets with disappointment. But this World is not the place where , nor the Accommodations of this World , the things wherein felicity is to be found. As to that purpose , *All's but Vanity.*

These things , and such as these we must often and seriously meditate on , that we may learn (to use the Apostles expression ,) *not to Rom. 12.* think of the Profits and Honour , *3.* and Pleasures of this life , *more highly*

highly than we ought to think, and then they will be no hinderance to us in our Preparations for death.

2. But secondly we must also (as I said) by Meditation labour to get our hearts affected with those Things within the Vail. Those infinitely better things that are to be enjoyed in the other World; yea, and in this life too, as to the first-fruits, and Earnests of them. Such are those Graces that make us rich towards God, those Honours that are confer'd by Him, in making us his friends, and adopting us for his Sons, and co-heirs with Christ; Those pleasures which consist in Communion and fellowship with Him, and with his Son the Lord Jesus Christ; Of such things as those, the Soul is capable; and in them consists its Life and Peace, and Comfort here, and Happiness hereafter. The Apostle speaking of Meats, saith, The belly is for them, and they for the belly and both must perish. But these are things fitted for the Immortal Soul of Man, and for which the Soul was made, and doth endure unto Eternity

Luk. 12.
21.

Joh. 15.

14. Jam. 2.

23. Rom.

8. 17.

1 Joh. 1.

3.

1 Cor. 6.

13.

Eternity. They fill the heart with
joy unspeakable and glorious, a joy
 that's lasting and will hold; where-^{1 Per. 1.}
 as that which ariseth from worldly^{18.}
 Contentments, is but like the blaze
 of a little brush-wood, that is soon
 extinguished. The serious appre-
 hensions of these things will make
 us as *weaned children*, towards Eccles. 7.
 things below, and work in us a⁶
 longing desire to be dissolved and to^{Psal. 131:}
 be with Christ, that we may have^{Phil. 1.}
 the full enjoyment of what we now^{23.}
 hope for. So as we shall be ready
 to say with *Austin's Mother*, when
 she had heard a discourse of the
 Glory above, *What do I here then?*
 and with *Simeon*, to welcome death
 and say, *Lord, now lettest thou*
thy servant depart in peace. The
 strong and restless inclinations of
 our Souls in seeking happiness, do
 certainly shew that there is to be
 found, somewhere that which will
 satisfy it; if this world yield it not,
 sure enough the other doth. The
 Childs eyes and ears, and the o-
 ther Organs of his Senses are fra-
 med (we know) even when it is
 in the Mothers womb; and yet,
 while

while it is there, it finds not Objects for them. But yet this very thing, that God hath given it those Organs, is proof sufficient that he hath prepared Objects somewhere else. And when the Child comes into the world he meets with them.

Thus it is in the present case: we may be sure God would not have put that uncessant, earnest, & unwearied longing after Happiness, into our Souls, if he had not also provided that which might fully satisfy us, and therefore we may be certain, though in this life we find it not, (Riches and Honours, and Pleasures, have it not in them) yet in another world there is that to be had, which here we do so restlessly pant and gasp after. If our affections were taken with these things, Death (which is but the Saints passing to the fulness of these joys) would not be dreadful to us, nor should we be unprepared for it.

2. As we must Meditate much and often upon these eternal things, so we must be earnest, and importunate

tunate in Prayer, with God, to
 take off our Hearts, from the crea-
 ture, and to draw them forth to
 Himself. " Lord thou hast made
 " the creatures for me, and my
 " use, but hast not made me for
 " them. Thou hast given me a no-
 " ble and immortal Soul, that is
 " capable of communion with thine
 " own Majesty. Thou hast made
 " my Heart for thy Blessed Self,
 " I find it is restless, and for ever
 " will be so, till I come to enjoy
 " Thee, Ah! how foolishly have I
 " mispent the greatest part of my ^{Psal. 73.}
 " days, in digging broken Cisterns, ^{22.}
 " that can hold no water, while, in Jer. 2. 13.
 " the mean season, I have forsaken
 " thee who art the fountain
 " of living water! How have I
 " wearied my self in following after
 " the Wind! How hath my head, ^{Ho. 12. 1.}
 " and heart been filled and perplex-
 " ed, with cares, and thoughts, a-
 " bout every thing almost, save
 " that one thing necessary! I have
 " been solicitous about my estate,
 " about my honour, about my Ac- ^{Luck 10.}
 " comodations here, about provi- ^{42.}
 " ding, that I and mine, might live
 in

- "in *repute and ease*; but Ah! How
 "hath my Soul and the concern-
 "ments of it (*mean while*) been
 "neglected by me! And now,
 "Lord, what doth all this advan-
 "tage me! How true is that which
 "thou hast told me in thy word,
 "that a man hath no profit of all
 "that wherein he hath laboured un-
 "der the Sun? Death is at hand,
 Ecc. 1. 3. "the *Judg* stands before the door,
 "I shall be called, I know not
 "how soon to give an *Account* of
 "my stewardship; I must shortly
 "go hence and return to my house
 "no more, nor shall my place know
 Job. 7. 10. "me any more; And as I brought
 "nothing into the world with me,
 "so must I carry nothing away of all
 1 Tim. 6. "I have, and if I could, what
 7. "would it avail, me or do me
 "good? Lord, I see my errors,
 "and my folly, though it be late;
 "and I humbly bless thee, that I
 "do so, and hope it is not yet too
 "late. Through thy favour, I
 "have enjoyed abundance of those
 "outward mercies, others have
 "wanted; and while thousands
 "have been put to great exigences
 and

" and straits, (that have deserved
 " as well) *My cup hath overflowed,*
 " *thou hast anoynd my head with*
 " *oyle, and spread my Table in the*
 " *presence of my enemies.* But hea- Psal. 23.]
 " venly Father, I trust thou hast 5.
 " other and better blessings in store
 " for me, than these, and that Psal. 17.
 " thou wilt not put me off with 14
 " these for my portion. It is thy fa- Psal. 106.
 " your and love, that favour thou 4.
 " bearest to thy chosen ones, that
 " must make me happy. I am not,
 " I cannot be satisfied with any
 " thing else. Oh! be pleased to
 " bestow thy Self upon me. Give
 " me, more and more to see, and
 " to be convinced, that the riches,
 " and honours, and accomodati-
 " ons of this present life, are no
 " further at all valuable than as op-
 " portunities of doing thee more
 " service than others can do who
 " want them; and that otherwise
 " they are meer vanities, and worse,
 " and will prove to be so at last.
 " Give me, to remember they are
 " but Talents, which thou hast in-
 " trusted me with, not for my own Mat. 25.
 " use only, but to trade with, for 27.
 thy

v. 19.

Psalm 16.
11.

"thy service and honour, who art
 "my Lord and Master, and wilt
 "call for *an account of them*, as
 "certainly, and more strictly than
 "ever I called my servants to ac-
 "count for any moneys of mine, that
 "I committed into their hands. Lord
 "give me that wisdom and faithful-
 "ness, that I may not be found wil-
 "lingly and wittingly failing in
 "my trust. So convince me of the
 "reality and truth of those things
 "*within the veil*, and so possess
 "my heart with the apprehensions
 "of the glory, and pleasures, and
 "full satisfaction that is to be had in
 "thy presence, and at thy right
 "hand, that it may not be at all
 "grievous to me, to part with
 "these things below, which are
 "transitory; and give me that evi-
 "dence of my interest and part in
 "*these Eternal things*, that I may
 "willingly and cheerfully let go my
 "hold of *things Temporal*, when
 "thou shalt call me hence.

2. The second thing that is to be
 done in order to our preparation
 for death, is, with all speed and
 importunity to sue out our Pardon

at

at the *throne of Grace*. That which ^{1 Cor. 15.} is the *sting of Death* indeed, and ^{56.} makes it to be so terrible, *is sin*.

If sin be pardoned, death is disarmed, and cannot hurt us. But,

where the Conscience is loaded with guilt, and the poor sinner knows not but that all his Transgressions will be charged upon him, that all those *many thousand talents*, where-

in he stands indebted to *Gods justice*, ^{Mat. 18. 24.} will be expected to the utmost far-
^{Mat. 5. 26}

thing; He can look upon Death as no other than a *Serjeant* sent to arrest him, body and soul, and to hale him to that prison, from whence he must never be released, till he hath paid all that he owes; and that will not be, unto *eternity*.

But what is to be done in this case?

This is first to be premised; that we have no way left us (by any thing we can give to God, any thing that we can do or suffer) to ^{1 Cor. 13.} make satisfaction, in the least, to
^{3.} Divine justice. If a man should, give all his goods to the poor; if he should give a thousand Rams, or ten thousand rivers of Oyle; if he should

Mic. 6, 6, *give the first-born of his Body, or his own body to be burnt for the expiation of the sin of his soul, it would not be accepted. There is no way to be freed from the guilt of sin, but by Gods pardoning and forgiving it; and that pardon is not (as Job saith of wisdom) to be gotten for Gold, neither shall Silver be weighed for the price of it: it cannot be valued with the Gold of Ophir, with the precious Onyx, or the Saphire; the Gold, and the Crystall cannot equal it, and the exchange of it shall not be for jewels of Gold, &c.*

Joh. 1, 29
36. 1 Pet.
1, 18, 19. *The Blood of our Lord Jesus Christ, the Lamb of God, far more precious than Silver and Gold is the only price of it, by that it was procured, by the shedding of that blood full satisfaction hath been made to the justice of God. And therefore pardon of sin, if we would obtain it, is to be sued out at the Throne of Grace through the blood of that blessed Redeemer of ours.*

The Scripture teacheth us how that is to be done. And the way, which we are there directed to take, is this, viz.

1. With

1. With sorrow and shame humbly, to confess wherein we have done amiss.

2. Earnestly, and, as for life, to plead Christs satisfaction, and to beg pardon for his sake and upon his account.

First, Confession, is to be made to God and that fully, without hiding any of our sins, chiefly bewailing those whereby we have most offended, and which lye heaviest upon the conscience, with all the Aggravations of them. 'Ah

'Lord! what a grievous sinner have

'I been, and how wofully have I

'gone astray from thee! what com-

'mand of thine is it which I have

'not broken! How innumerable

'are my Omissions, my Commis-

'sions! *Mine iniquities are gone*

'over my head, and as an heavy

'burden they are too heavy for me

'to bear. Whether I look upon

'my nature, or my life, I have

'cause exceedingly to be confoun-

'ded. What sin or wickedness is

'there which I have not the seed's

'of in me, and brought with me

'into the world; I was hewed out

pf. 38.4.

" of the same rock, and digged out
 " out of the same pit; that Cain and
 " Judas and all the rest of the dam-
 " ned (even the worst of them)
 " were. That brutishness, and pride,
 " and sensuality, that prophaneſs
 " and atheiſm that contempt of thy
 " Majesty, and thine Ordinances,
 " which do break forth and appear
 " in the lives and ways of ſo many
 " wretches every where; all thoſe
 " wickedneſſes which I have known
 " or heard committed by anyone of
 " the Children of Belial: Of all
 " theſe evils and abominations, I have
 " the Principles in my cursed nature.
 " Lord ! Whoſe underſtanding is
 " more blind, and vain and fooliſh
 " than mine ! whoſe Memory is
 " more weak and feeble, more apt
 " to forget Thee, my duty to Thee,
 " my Lord and my Saviour, the
 " Things of my Peace; more apt
 " to remember what I ſhould forget,
 " injuries received, things evil or
 " elſe impertinent ! How benum-
 " med is my Conſcience ! How un-
 " ſpeakably perverſe and rebellious
 " is my Will ? and for my affecti-
 " ons, how unruly and diſordered
 are

"are they ! continually either set
 "upon things sinful, or sinning
 "when they are carried out after
 "lawful Objects ! From this Ori-
 "ginal Corruption (which hath
 "poysoned my whole nature) thou
 "Lord only , knowest how many
 "millions of vain , foolish , carnal ,
 "unclean , uncharitable , impious ,
 "prophane , atheistical thoughts and
 "imaginations , have daily and
 "hourly issued , as sparks from a
 "burning furnace ; So that every
 "imagination of the thoughts of my
 "heart hath been evil continually ,
 "and that from my youth hitherto.
 "And , Blessed Lord ! I know not Gen. 6.5.
 "(but thou hast kept an account)
 "how many idle , unfavoury , rash ,
 "besides wicked & ungodly words ,
 "have , upon any occasions , pro-
 "ceeded out of my mouth , from
 "that evil treasure of my heart
 "within me . Those words are not
 "wind (as many vainly perswade
 "themselves) but such , as our
 "blessed Saviour tells us *must be*
 "*reckoned for at the day of judg-* Mat. 12.
 "*ment* , if they be not in earnest re- 36.
 "pented of . And , Lord , though
 F 3 here

" here be more than enough and e-
 " nough again to condemn me e-
 " verlastingly ; yet blessed Father !
 " I have not only thought and spo-
 " ken so much amiss , but I have
 " also done that which is evil in thy
 " sight , thou knowest in how many
 " places , how often , and with what
 " Circumstances ; for thou tellest
 " my steps , and observest all my
 " wandrings , *When I sin thou mar-*
 " *kest me , for thou knowest my*
 " *down-sitting and mine uprising ,*
 Job 10. " *thou compassest my path , and art*
 14. " *acquainted with all my ways . Thou*
 Psal. 136. " knowest how little I have minded
 2, 3. " what thou hast given me in charge ;
 " how industrious and diligent I
 " have been in my worldly affairs ,
 " how remiss and cold about my
 " spiritual concernments , how wise
 " to lay up a treasure for my self on
 " earth , and how careless in provi-
 " ding for my precious and immor-
 " tal Soul . Thou knowest how lit-
 " tle delight I have had in thy Word
 " and worship , how little zeal there
 " hath been in me for thy Honour
 " and Glory ; how I have satisfied
 " my self often times in holy duties
 with

"with the work done, not suffici-
 "ently caring whether my com-
 "munion with thee were improov-
 "ed by my approaching to thee.
 "And when I have been about
 "those secular imployments, which
 "thou allowedst me to be busied in
 "under the Sun, how little have I
 "served thee in them ! Or hark-
 "ned to the directions thou hast gi-
 "ven in thy word for men to follow
 "in their worldly labours ! So
 "that if my estate and wealth, and
 "outward Accomodations should
 "prove snares unto my soul (as
 "they do to thousands and occa-
 "sions of my miscarrying to all e-
 "ternity, I must acknowledg thy
 "justice, and blame none but my
 "self, who have refused to harken
 "to thy counsel, and would not be
 "perswaded there was any danger
 "to be feared in such things. And
 "yet how often have I heard, and
 "read in thy Word, that, *the cares*
 "*of this World and the deceitfulness*
 "*of Riches do choke the Word,* so *Mat. 13.*
 "*that it becomes unfruitful,* And *22.*
 "thereupon, that *those that are rich*
 "*shall very hardly enter into the*

Mat. 19: " *Kingdom of Heaven.* How apt
23. 24. " have I been to *trust in uncertain*

" *riches, rather than the living*
1 Tim. 6. " *God,* to make Silver and Gold my
17. " confidence, and to have my heart

" *stollen away from thee?* And
" *for these talents thou hast trusted*
" *me with,* how ready have I been
" *to forget I am but a steward,* that
" *nothing I have is my own,* but that

1 Cor. 6. " *all is thine,* and to be disposed of
19. Hos. " *as thou prescribest.* For, Lord!

2. 8, 9 " *What have I, that I have not re-*
Hag. 1. " *ceived, & must not be accountable*
10. " *for?* Much thou hast done for

" *me, more than for thousands, and*
" *and ten thousands; but where*

" *hath been my thankfulness, mine*
" *obedience, my care to please thee*

" *so much the more for all the good*
" *thou hast shewed me and done*

" *for me!* Thou hast reached out
" *to me with a liberal hand.* Though

Job. 8. 7. " *my beginning was but small thou*
" *hast greatly increased my latter*

" *end.* What outward Blessing,
" *whether of estate, or of repute,*

" *or of health, or of long life,*
" *or of a numerous and hopeful*

" *posterity, do I want?* What
a num-

"number of dangers, and hazards, Psal. 107.
 "and troubles by Sea and Land, by 23, 24, 25.
 "Night and by Day hast thou mer- 26.
 "cifully carryed me through: But
 "ah! my unthankfulness, my for-
 "getfulness of that God, who hath
 "thus watched over me, and pre-
 "served me, and provided for me
 "and mine, hitherto! And upon
 "whose bounty and goodness I have
 "lived all my days! Ah what poor
 "returns have I made of all that I
 "have received. Are there not ma-
 "ny of thy Saints, who, in want,
 "and scarcity of what I enjoy, have
 "done thee more faithful service,
 "loved thee better, been more
 "zealous for thy Glory, yea more
 "thankful, than I, in the abun-
 "dance of all that I have enjoyed?
 "Ah Lord! no words are sufficient
 "to set out my sin and the hainous-
 "ness of them, which have been
 "committed; some of them against
 "Conscience; and knowledg of
 "my duty; some of them oft fal-
 "len into, and persevered in long;
 "some of them against many re-
 "newed purposes and vows of bet-
 "ter obedience: all of them against

"many calls and invitations from
 "thee to return, and against many
 "signal favours of thine vouchsaf'd
 "to me unworthy. Blessed Father!
 "Thou knowest my sins better
 "than I do, and they are all of
 "them so many debts, which are
 "recorded in thy book. Lord,
 "I have nothing at all to pay of
 "those infinite summes which I
 "owe unto thy dreadful justice; I
 "have no way to make thee any a-
 "mends or satisfaction. Lord, I do
 1 Cor. 11, 31. "*here judg my self* worthy of
 "whatsoever punishment, either
 "in this life, or that which is to
 "come, thy Word hath denoun-
 "ced against sinners. I deserve to
 "lye everlastingly under thy curse.
 "If thou shouldest send me to Hell,
 "I must, *I will justify thee* in thy
 Psal. 51. "proceedings, and say, It is I
 4. "only that have undone my self.

2. The next thing to be done in
 order to the suing out our pardon,
 is, to plead the Satisfaction and
 payment which Christ hath made to
 Divine justice for the sins of so ma-
 ny as lay hold of him, and pene-
 tently seek pardon and favour from
 God

God through his blood. For, *He* Joh 1:29.
is that Lamb of God which taketh
away the sins of the world, and his
blood speaks better things than the
blood of Abel doth. This is to take
 sanctuary at the horns of that Al- H. b. 12.
 tar, from which a believing and re- 4.
 penting sinner shall not be pulled
 away. This is like the escaping to
 the City of refuge from the Aven-
 ger of blood: In a word, it is to
 fly from God, by flying to him;
 to fly from his justice by flying to
 his mercy. "Lord! I have de-
 "served thy wrath, and it might be
 "just with thee to write bitter
 "things against me, for the sins Job 13.
 "of my youth, and of my riper 26.
 "years. My sins are so many,
 "my guilt so black and horrid, that
 "the Devil tempts me to despair,
 "and my own heart is ready to mis-
 "give me, and to tell me, there is
 "no mercy for me, that I come
 "now too late, and shall not be
 "accepted. And if the mercy and
 "grace that hath been so often of-
 "fered to me and slighted by me,
 "should now be denied me: if now
 "that I come to knock, thou should-
 est

- "est bid me depart, and refuse to
 "take any notice of me, I must
 "confess thou shouldest be righte-
 "ous, Thou hast called on me and I
 "have refused, thou hast many a time
 "stretched out thy hand to me and
 "I regarded thee not; how justly
 "therefore might I call and not be
 "heard, and seek thee with impor-
 "tunity and not find thee; Lord,
 Prov. 1. 24, 25, 28. "my Conscience accuseth me, my
 "own heart condemns me and is
 "ready to pass sentence against me;
 "But; Blessed Father! Is not thy
 "grace free, and dost not thou
 "use to bestow it upon such as are
 "both undeserving and ill deserving
 "too? Doth not the mercy and com-
 "passion of God as far exceed the
 "mercy & compassion of the most
 "tender-hearted among the Sons &
 Isa. 55. 9. "Daughters of men, as the Hea-
 "ven is higher than the Earth?
 Exod. 34. 6, 7. "Hast thou not declared that this is
 "thy Name, The Lord, The Lord
 "God mercifull and gracious, long
 "suffering, and abundant in good-
 "ness and truth, keeping mercy for
 "thousands, forgiving iniquity,
 "transgression and sin; that is, sins
 "of all sorts, sins that one hath
 been

"been habituated in, and accusto-
 "med unto? yea and that I might
 "have strong consolation through
 "hope, thou hast sworn that thou
 "delightest not in the death of a Heb. 6:
17, 18.
 "sinner, but rather that he should Ezek. 33:
 "repent. And hast told me that 11.
 "thou blottest out the transgressi-
 "ons of sinners freely for thy own Isa. 43.
 "sake. If none should be recei- 25.
 "ved to mercy but those that deser-
 "ved it, and were worthy of it;
 "there would be cause indeed for
 "me to wring my hands, and lye
 "down in horror and despair:
 "But as long as thy grace is free,
 "my unworthiness can be no hin-
 "drance to me from obtaining thy
 "favour, which thou art wont to
 "shew only to unworthy ones for
 "thy name-sake. And though, Ho-
 "ly and Glorious Lord! I am not
 "able to make the least satisfacti-
 "on, or to pay one farthing of
 "that dreadful sum, wherein I
 "stand indebted to thy Justice; yet
 "I am sure, there hath been a full
 "and compleat Satisfaction made to
 "that infinite Justice of thine, and
 "that by thine own and ever blessed

Son

"Son, in behalf of as many poor
 "sinners, as, feeling their extreme
 "need of such a Saviour, plead his
 "righteousness, and beg mercy
 "upon his Account, He was de-
 "livered unto death, the cruel and
 "curled death of the Cross for our
 "offences, and was raised again for
 "our justification. He was bruised
 "for our iniquities, and the chast-
 "isement of our peace was upon him,
 "and by his stripes poor sinners are
 "healed. And I read further in
 "thy word of truth, that the Lord
 "Jesus is able to the uttermost to
 "save all such (Ah ! What a sweet
 "and comfortable word is that !)
 "All such as come to God through
 "him. This is all I have to al-
 "ledg and say for my self, and this
 "is enough, Lord: I desire no
 "more, to plead before the Tribunal
 "of thy justice but only the satis-
 "faction of thy Son. I hope he
 "hath accounted for my sins, my
 "original sin, my actual rebelli-
 "ons, all those evils that I have
 "been guilty of, and lived so long
 "in, and that therefore they shall
 "not be charged upon me. The
 blo ed

Rom. 4.
25.

Isa. 53. 5.

Heb. 7. 25

" blood of Christ, I know is suf-
 " ficient to cleanse us from all sins,
 " even *those which are as Scarlet,*
 " *and as Crimson.* Nor is it any pre- Isa. I. 18.
 " sumption for me, or any poor
 " sinner (upon thine encourage-
 " ment) to hope for an interest and
 " part in that redemption which
 " that Blessed Son of thine hath
 " wrought, for I have learned in
 " thy word, that the salvation pro-
 " cured by him is a *common salva-* Jude. 2. 3.
 " *tion* not limited and restrained to
 " a few only, but purchased for,
 " and offered to *all that will;* and
 " whosoever will is bidden to come
 " *and take of the water of life free y,* Rev. 22.
 " *and whosoever is a thirst to buy* 17.
 " *without mony and without price.* Isa. 55. 1.
 " And though I am a heinous sin-
 " ner (as I must confess ;) yet
 " Lord ! Have not many grievous
 " and horrid sinners been received
 " unto mercy ? The Apostle speak-
 " ing of himself and other believers
 " that had found mercy, saith, *We* Tit. 3. 3.
 " *our selves were sometime foolish,*
 " *disobedient, serving divers lusts*
 " *and pleasures living in malice and*
 " *envy, hateful and hating one an-*
 " *other*

1 Cor. 6.
9. 10.

“other. And the same Holy A-
“postle tells the *Corinthians* that
“some of them who had formerly
“been fornicators, adulterers,
“thieves, drunkards, covetous,
“extortioners, and guilty of
“other foul and horrid sins, were
“yet, through grace, washed, and
“justified, and pardoned, and
“sanctified. What an infinite num-
“ber of poor sinners, have been
“healed and cleansed by the Blood
“of the Lord Jesus Christ; And
“indeed, What case can be despe-
“rate, when such a Physician is
“pleased to undertake the Cure?
“And though I come thus late,
“and even almost at the eleventh
“hour, yet why should I despair as
“long as I hear my dear Lord and
“Saviour calling me, and saying
“unto me, Come: Come thou that

Nat. 11. 28. “art weary and heavy laden. Re-
“turn thou backsliding soul, and I

“will heal thee. “I come, Lord, as
“well as my feeble strength will
“permit; Draw me and I will run
“faster, I would fain believe, help

Cant. 1. 4. “me against my unbelief. Make
Mar. 9. 24 “me partaker of thy pardoning
grace

" grace. Oh ! Happy are they
 " whose iniquities are forgiven,
 " and whose sins are covered ! Bles-
 " sed are they to whom God im- *Psal. 32. 1*
 " putes not their sin, Blessed are 2.
 " they between whom and thy
 " wrath, Christ interposeth him-
 " self as a skreen, to keep them from
 " the heat of thy fiery indignation.
 " And Oh ! Let me be so happy
 " as to have a part in this priviledg;
 " then will I sing, *The lines are falln* *Psal. 16. 6.*
 " *to me in a pleasant place, and I*
 " *have a goodly heritage for God is*
 " *my portion.* What is long life,
 " and honour, and a great Estate,
 " or any thing, or all things that
 " this world affords, if my sins
 " should be charged upon me; and
 " I be sent to prison, till I have
 " paid every farthing of the debt I
 " owe to thy justice ? What good
 " will all these things do me, If I
 " be not justified, and pardoned,
 " and received into thy favour
 " through Christ ? Oh, for Christs
 " sake let me be remembered with thy
 " mercy, (with this mercy) thou
 " shewest to thy chosen ones, Oh ! *Psal. 16. 4.*
 " Visit me with thy salvation, Save
 " me

"me from my sins, and by thy
 "grace I will be thy servant, and
 "own thee for my Lord; my Soul
 "and Body and Estate, and all I
 "have shall be at thy command.
 "Oh! Save me, and I shall glorify
 "thee, and sing Hallelujah to thee
 "with all thy Redeemed ones, to
 "all Eternity.

3. The Third and last thing to
 be done in order to a preparation
 for our comfortable departure
 hence, is, dayly to give all diligence
 to make our election sure, that
 is, to labour to get some evidence,
 (which will not deceive us) that
 we are of the number of those for
 whom that inheritance in Heaven,
 which is incorruptible, undefiled,
 and never fadeth away, is reserved.
 How this may be done the Apostle
 tells us, viz. by making our ef-
 fectual calling sure. So that if we
 can get some infallible evidence of
 our Vocation, we may safely from
 thence conclude our Election from
 all eternity, and so our Salvation in
 the world to come! And how
 cheerfully may he lay down this
 earthly tabernacle, that knows,
 when

2 Pet. 1.
 10.

1 Pet. 1. 4.

2 Pet. 1.
 10.

when it is dissolved, he hath a building of God, an house not made with hands, eternal in the Heavens.

2 Cor. 5. 1

What the signs of effectuall Calling are, will easily be discerned, if we do but consider what effectuall Calling is, and wherein it doth consist. And it is nothing but this :

A Blessed work of Gods Almighty power and free grace, whereby poor miserable sinners, whom he hath a favour for, and who, by nature lye dead in trespasses and sins among the rest of mankind, are made, in his due time, to hear the voice of his Word and Spirit; so that their eyes are opened, their hearts are changed and renewed, and they so harken to his Call, that they are drawn off from their sins and vanities, unto communion with himself by Faith in his Son, and give up themselves wholly to be at his command.

Joh. 6. 44.

Effectual Vocation therefore makes a manifest and marvailous change in a man, from what he was before: He sees those spiritual
and

and eternal things, within the vail which were formerly hidden from his eyes, his heart love's and closes with those objects, which formerly, as he had no sight of, so he had no affections for: And there is, in a manner, as much difference between the man and himself, as there was betwixt *Lazarus* lying in the grave, and *Lazarus* rising and coming forth at the call of Christ.

A man may therefore certainly know his Effectual Vocation by five signs. *viz.*

1. The frame and temper of his heart towards sin, from which he is called off.

2. The workings of his Soul towards God, who doth so graciously call him to himself.

3. The value and price he puts upon Christ, through whom he hopes for acceptance,

4. The esteem he hath of Gods Ordinances, the means whereby his effectual Vocation hath been wrought.

5. The respect he bears to Gods precepts, which are the Rule of Life to all that are called.

He

He that deals impartially in the examination of himself upon these particulars cannot be deceived.

The first sign, is the frame of our hearts towards sin, which if we be effectually called, will be this.

God in this blessed work of Vocation, calls us off from sin unto communion with Himself. And therefore the person that is called effectually, looks upon all sin with detestation, as knowing, nothing separates between God and him, but that only: he is much in searching, and in examination of himself, and that impartially, that he may find out whatever he hath done amiss, so far as he can; compares, (for that end,) his life with Gods most perfect Law, and begs of God *Psal. 139.* earnestly, with *David*, to search ^{23.} him, and discover to him, if there be any way of wickedness in him. He humbles himself deeply before God for all the evil he finds in his heart and life. He repents unsainedly, and shews his repentance by a godly sorrow, mourning chiefly because he hath offended God.

He

He labours to make what amends he can, by doing God so much the more service in his place, for the future, and by making *Satisfaction* and *Restitution* where his Conscience tells him he hath wronged or injured any person. He firmly resolves by Gods grace to look better to his steps, the residue of his days; and to fight and watch against all sin, his special sins especially, as being the Bane of his Soul, and working all his woe. To that purpose (in sense of his own weakness) he sends up ardent and fervent cries to Heaven, for help and assistance, and with all importunity begs pardon through the blood of Christ. He is grieved to see God offended by others, especially by those whom he loves; and improves his authority and power, where he hath any, for nothing more, than the suppressing of sin, especially in his family, and in them over whom God hath given him any charge. In a word, the person effectually called is troubled for nothing more than sin, hates nothing more; there is nothing he would
so

so fain be rid of, as that body of
 sin, and death, he carries about
 with him; cryes out with the Apo-
 stle, *Wretched man that I am, who* Rom. 7.
shall deliver me? Sin is that which 24.
 he beareth and groaneth under as
 his greatest burden, which he
 prayes against, watches and strives
 against to his very last, and would
 count it as his greatest happiness to
 be freed from.

2. For the workings of his soul
 towards God; they are these, and
 such like in one that is effectually
 called. viz.

Though once he had but low
 thoughts of God and of his love,
 and prized the favour of men more;
 and, so he might keep in with men,
 God was hardly, to any purpose,
 in his thoughts: yet now through
 grace, it is otherwise with him.
 He sets an infinite price and value
 upon Gods favour, and fully assents
 unto the Psalmist, *Many say who*
will shew us any good, but Lord Psal. 4. 6.
lift thou up the light of thy counte-
nance upon me, and that shall cause
a gladness in my soul greater than
any the men of this World have,
 when

- when their Corn and Oyl, and all their earthly contentments do most increase. And as he desires and pants after nothing more than Gods love, so he beareth to God a love as strong as death: Lov's him with all his heart and strength and might, Lov's him more then wife, children, relations, more then his estate and wealth. He saith with the Psalmist *Whom have I in Heaven but thee, and what is here upon Earth that I desire beside thee?* He pants after Communion with God, as the Hart brayeth after the water-brooks, And this love he bears to God shews it self in his sincere Affections and love to all Gods people, and his readiness to do all offices of love to them, as he is able, *He that loveth him that begot, loveth him also that is begotten of him.* And hereby do we know that we are translated from death to life, if we love the brethren.

Cant. 8. 6.
Mat. 22.
37.

Psal. 73.
25.

Psal. 42. 1.

1 Joh. 5. 1

1 Joh. 3.
14.

3. A man may know himself to be effectually called and so elected by the esteem he hath of Jesus Christ, for he puts a value upon him no less then infinite. And the reason

reason is plain : such persons , how-
 ever once they accounted not much
 of Christ (like unto others that are
 unregenerate ,) and conceived they
 could have made a shift without
 him , yet now they see an excel-
 lency in him , that makes him in
 their eyes the *chiefest* of *ten thou-*
sand , and they inwardly feel a need Cant. 5.
 of him greater than can be expressed 10.
 and uttered. Now with the Apo-
 stle , *they count all things but dross*
and dogs-meat in comparison of Phil. 3. 8.
Christ . Their souls are even sick
 of love unto him. All their hope Cant. 5. 8.
 and Confidence is placed in him ,
 all their Expectations are from
 him : They utterly renounce all
 their own righteousness , and hope
 for acceptance with the Father
 meerly and alone upon his account.
 After an interest in his righteous-
 ness they hunger and thirst. They
 place all their happiness in having
 him to be theirs , and in their be-
 ing his , *My beloved is mine , and* Cant. 2.
I am his , saith the Church , and 16.
 that was all she cared for. In a
 word Christ is to the person effect- Col. 3. 11.
 ually called , *All in All* , He is *All*

(146)
to him in the enjoyment of *All*; *All* that he hath is unpleasant to him; and wants its tast and relish, if he enjoy not Christ; He is *All* to him in the want of *All*: If he have Christ he wants nothing: He can find in him all that his soul desires. So great is his affection to Him.

4. A man may gather a certain evidence of his effectual Calling by the account also he makes of Gods ordinances. For such a one values his liberty to enjoy them above his outward Accomodations. *Ob! How amiable are thy Tabernacles, O Lord of Hosts! I had rather be a door keeper there, than to dwell in the tents of wickedness.* He finds an unspeakable need that his soul hath of them. Job could no more live without the word of God, then his body could subsist without his daily food. He grieves for want of them, more than for want of his chiefest accomodations. Hence is that promise, which shews what is in the heart of a gracious person: *Though the Lord give you the bread of adversity, and the water of affliction, yet shall not thy teachers be removed*

remved into a corner any more, but
 thine eyes shall see thy teachers. Im-
 plying, that (to a gracious soul)
 the enjoying of God in his ordinan-
 ces will make amends for the want
 of temporal mercies and comforts.
 And we read, that when *David*
 was banished from *Jerusalem*, by
 reason of *Absolon's* rising up in re-
 bellion against him, this was the
 thing which chiefly troubled him,
 and went unto his heart, that he
 could not see God, and enjoy him
 in his sanctuary as he was wont to
 do. Psal. 42. 3,
2, 3, 4.

Q. 5. A fifth trial of a mans effect-
 ual Calling, is the respect he hath
 to Gods commandments. For such
 a one will desire to know and be ac-
 quainted with Gods Will, especi-
 ally that part which concern's his
 own duty most? His Query will
 be, *Lord what wouldst thou have me to*
do? He will not allow himself in
 the neglect of any thing which
 God requires, nor pick and chuse
 among Gods precepts, those which
 are most easy, and least dangerous,
 and suit best with his own disposi-
 tion, or interest, and show his obe-

dience only there: Indeed, that is no obedience at all; for there is no man so bad but doth some thing which God requires, and abstains from some sin which God forbid's. He is no good Servant that will do but what he list, of that which his Master commands. And though no perfection is attainable in this life, yet the sincere Christian pants and breathes after perfection; prays dayly for more grace, to serve God better, sets himself no stint, is humbled deeply for his dayly failings, begs for pardon, and runs to Christ for strength to do better, without whom he knows

Joh. 15. 5. *he can do nothing*, And thus, by showing his sincere respects to all

Psal. 119. *Gods Commandments of first and*

6.

second Table both (though he can perform none of them as he desires) he gets some comfortable evidence to his own soul; that he shall never perish and be confounded

He that can by these signs prove his effectual calling, may safely from thence conclude his election, for so the Apostle teacheth us where he bids us but make our calling sure

sure, and we have all under one made our election sure too. And he that can do thus, may be confident upon good ground, that death, whether it come sooner, or later cannot hurt him; yea that death shall be so far from doing him any prejudice, that it shall be for his greatest advantage.

If any should think the foregoing signs serve only for those of Christs Disciples that be of the highest form, they are mistaken; for, where there is but so much grace as a grain of mustardseed, it will discover it self by loving God above all, by putting such a value upon Christ, as upon nothing more, by being grieved at the very heart for sin, and hateing it with a perfect detestation, by prizing highly those Ordinances whereby God admits us (here) unto communion with himself; by loving all Gods people deerly, and shewing respect to all his precepts, without allowing and indulging our selves in any sin. He that loves God and Christ either less than, or but as much as, some other thing, cannot truly be

said to love him at all. As he that loves his Wife, or his Child, but as he loves an Horse, or a Dog, hath certainly neither the affection of an Husband, nor of a Father in him. The least measure of the true love of God is to love him above all; the least measure of true sorrow for sin is to grieve for it more then any thing else: The lowest degree of true obedience, is, to have respect unto all Gods precepts.

When we have laboured thus to make our calling and election sure (for both are done with one and the same labour) there remains nothing further incumbent upon us in order to our comfortable surrendering our souls into the hands of God, at the time of our death, but to be daily exercising those two main graces of Faith and Repentance, till the hour of our appointed change do come. The exercise of them consists in these four particulars.

1. In searching our hearts and lives daily, to find out what hath been a miss in either; for which purpose, we are to view our selves

of en

often in the glass of Gods pure and perfect Law.

2. In labouring to be more and more deeply humbled for our miscarriages, and to work our hearts yet to a greater measure of godly sorrow for them, and hatred of them.

3. In stirring up our selves to believe, and labouring to strengthen our faith, by the consideration of the freeness of Gods grace, and the infinite value of Christs Satisfaction, which is sufficient to make an Atonement for the greatest Sinners. To which purpose we must be meditating ever and anon upon the Covenant of Grace, wherein nothing at all is required to make us partakers of Christ and his Benefits, but that we accept and be willing; Christ shall for certain be ours, and, with him, we shall have Heaven and eternal happiness, if we be willing heartily to accept him as he is offered in the Gospel, that is to be our King and Prophet, as Act. 5. 13. well as our Priest and Saviour. He that will, let him take of the Water of Life freely. We must consider. Joh. 1. 12.
Rev. 22.]

Rom. 5.
10.

Luk. 19.

10.

Joh. 6. 37.

how many wretches and forlorn sinners some of which have come in at the *eleventh hour*, have been received to mercy; and that it is Gods way to shew mercy only to unworthy ones, that his grace may be the more magnified. We must remember and ponder oft, that Jesus Christ came into the World on purpose to *seek and save those that are lost*, and that he hath promised, *None that come to him shall be rejected or cast off.*

Psal. 19.
22.

Mar. 9. 24.

4. Lastly in frequent and earnest Prayer, for pardon of sin, for the graces we find wanting, for the strengthening of our Faith, and resolution of all holy obedience, for help against the temptations of Satan. *Lord who can understand his errors, cleanse thou me from my secret faults.* " Pardon me all the " sins I know by my self, & all those " sins which thou hast taken notice " of, that I have not observed, " Worke me to a sorrow and saving Humiliation, strengthen my " weak Faith, Lord! Is not the " blood of Christ if it were applied to my soul, sufficient to fetch out

"out the stains of all my sins? I
 "know it is. Is not thy Mercy
 "free? And hast not thou bidden
 "*me, Come without money, and* Isa. 55. 2.
 "incourage all that will come, ro-
 "hope for mercy? Lord, I would
 "fain repent better, & believe better
 "love thee better, & obey better: But
 "what can I do without thy grace?
 "Oh! Let thy spirit help my infir-
 "mity. I do desire to lay hold on
 "the Scepter of thy Mercy. Oh!
 "Deny not thy mercy to me. Kill
 "my sins that my soul may live.
 "Tread Satan under my feet, help
 "me against his fiery darts. Let
 "me not be overcome with his
 "temptations to diffidence, and diffi-
 "dence. Help me to believe, and
 "repent, and pray, and waite, and
 "to continue knocking at the door
 "of grace till my last gasp.

In such exercises, and meditati-
 ons as these, some part of every
 day should be spent. And though
 it should so fall out, that we attain
 not to that measure and degree of
 Assurance, which we desire; yet
 we need not be discouraged, but
 are to hold on praying and knock-

ing, and waiting, and to throw our
selves into the Arms of Jesus Christ,
bleeding inwardly for all our un-
kindnesses to him, beseeching and
begging of him that he would pass
them by.

He that lives and dyes praying,
and repenting, and believing, and
crying for mercy through Christ,
and doth so sincerely (though hap-
ly he obtain not that comfort which
God vouchsafeth to some others)
cannot miscarry.

Places



Places of Scripture to be often
read and meditated on.

THE 22. 31, 32. chapters of *Job*.

The 38 39, 42, 49, 51, 62, 71, 73.

88. 89, 90, 94, 103, 116, 119,

139, 143, 135. *Psalms*.

The 3. chap. of *Prov*.

The 12. chap. of *Ecclesiastes*.

The 38, 53, 55, 58. of *Isa*.

The 5, 6, 7, 13, 18, 19, 25, 26, 27.
of *Matt*.

The 12. 13, 14, 15, 16, 19. of *Luke*

The 7, 8. of the *Epist. to the Rom*,

The 15. of *1 Cor*.

The 14, 15, 16, 17. of *John*.

The 5. of *2 Cor*.

The 4, 5, of *1 Thes*.

The 6. of *1 Tim*.

The 2. of *Tit*.

The 11, 12. of *Heb*

The 2, 3. of *James*.

The first *Epistle of John*.

The 2, 3, 21, 22. of *Rev*.

FINIS.

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DUPORT in psalmos 4. *fl. L.*
Cantabrigia. 4.
-- idem in psalmos 4. *græc.*
-- in Homer. 4. *gLar.*
Beveridge Grammatica Orientalis. 8.
Gore Nomenclator Geograph. 8.
Seldeni Eutychius. 4. *Arab. Lat.*
Ailsbury de Decreto Dei. 4.
Dionysius de Situ Orbis. 8. *græc.*
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